Ghosts or Gospels

Henry B. Wilson

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Ghosts or Gospels

The Methods of Spiritualism in Healing Compared with the Methods of Christ

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"The Revival of the Gift of Healing"
"The Power to Heal"
"Does Christ Still Heal?"

A Guide to the Use of Our Psychic Powers

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TO THE MEMBERS OF

The Society of the Nazarene

FOR THEIR FIDELITY IN EXERCISING THE HEALING POWER
ACCORDING TO THE MASTER'S METHOD, AND FOR
THEIR ZEAL IN GUARDING IT FROM SUPER-
STITION AND IGNORANCE, THIS
VOLUME IS DEDICATED WITH
LOVING GRATITUDE

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INTRODUCTION

My efforts as Director of the Society of the Nazarene have been expended not only in restoring the ministry of healing, but endeavoring to **preserve that ministry in its pure simplicity,** that the character of the work, as outlined by the Master be not misrepresented.

We are in sympathy with the best things in modern medicine and surgery. None deplores the ignorance and mistakes in this field more than the enlightened physician and surgeon of today. We are likewise in sympathy with some of the forms of mental-therapy and psycho-analysis, a subject upon which few specialists agree, and of which new and contradictory schools are springing up steadily. Unfortunately, it is being exploited by some practitioners solely for money-making purposes, just as hypnotism was degraded a generation ago. We realize that Christian Science, in spite of its untenable philosophy, has been of great value in the lives of multitudes, seeking peace, and relief from evil habits and bodily disease. We know that other healing cults, included in the term "New Thought," have been of great help to many disordered minds and bodies in producing harmony of thought, release from disease and liberation from harmful tendencies.

Nevertheless, we feel confident that Jesus possessed the Master Method, calculated to reach man's inner spirit as no other system could reach it, and to produce within him those elements of renewed strength and power that would overcome his weaknesses, physical, mental and spiritual.

He was the one who knew **all of God's law and will** for man and because of that knowledge was enabled to point the way by which man might place himself in harmony with those laws and that Divine Will, and thus find the secret of the Power.

We do not believe that anyone who has to do with Divine Healing should trifle with the Truth or make mockery of God's laws. When "Brother Isaiah," using the laws of suggestion and playing on the credulity of an expectant crowd, claims to change the color of the sun or make it whirl around, he casts great discredit on "Divine Healing" and lays the whole practice open to well merited rebuke and scoffing on the part of the unsympathetic. Such acts also harm the budding faith of those who may be seeking truth along these lines. (See "The Nazarene" for June 1920).

Likewise there are to be found some practitioners in all schools, even including the medical profession, who are little more than opportunists and from whose misguided efforts much harm has resulted to patients. Frequently we find they have been led far

from the truth. It has been a case of blind leading the blind and both have fallen into the ditch.

For this reason we feel it very necessary to present this little book on Spiritualism, which in many quarters has invaded the field of Spiritual Healing. The reader is asked to bear in mind that what is written is not presented in a spirit of controversy or criticism of the methods of others, but solely with the view of keeping before our minds the **methods of Jesus.** I feel that His work among men reached the highest point ever known. No system of philosophy or mental therapy has approached it. It harmonizes with the best in modern science. It is not weakened but rather strengthened by all of the latest discoveries of the laboratory and by the truly miraculous manner by which man may utilize the ether waves and girdle the earth with voices otherwise unheard and pictures unseen. Jesus knew all these laws and operated through them. His work in the invisible realm through the power of faith and love, was not more marvelous than man's scientific work with radio now.

One of the obligations laid upon a disciple of the Master is **to defend the Truth as well as to present it.** The presentation is by no means sufficient. It is the great tragedy of Christianity that men have taken the Truth and given it their own particular bias, so that in many instances it is hard to find the

germ of Truth upon which some of the sects were founded. Likewise, fantastic theologies are creeping into the healing ministry. Cults founded on our Lord's healing works have added philosophies and invented interpretations which have led followers far afield. Some, in disobedience to His simple commands, have discarded the Sacraments, as of no value. In many quarters we now find this healing ministry is being involved in teachings and practices, and becoming confused with primitive spiritistic beliefs in Demonism.

Jesus encountered difficulties of this nature all through his ministry. The current beliefs of the people and traditional interpretation of the Old Testament Scriptures brought forth many a rebuke from Him, necessitated bitter controversies, from which He did not shrink, though they bid fair at times to wreck His Mission. He even was compelled to resort to "hard sayings," so unconventional that many of those whom He had attracted, left Him and "walked no more with Him." To many this would seem like loss. But it was loss only to those who left Him because He was **defending** as well as **presenting** the Truth.

We have chosen to follow His Method, and adhere to His plan. In doing so we cannot err as He said of Himself: "I am The Way, The Truth and The Life."

"There is a temper in the passion for truth which will not tolerate the **slightest suspicion of error**, which only exposes anything untrue in order immediately to make war upon it," writes Dr. Orchard. "The determination not to admit anything that might falsify is responsible for the great advance of science, and it has given a new passion of truth to all the world. We have all learned to set ourselves down humbly and submissively before fact; truth has to be loved first of all, and anything like fancy or following what we would like things to be has to be ruthlessly put aside by the scientific or philosophical thinker. It would be well if in the realm of ordinary human fact there was the same desire to keep to truth." Dr. W. E. Orchard in "The Safest Mind Cure."

CHAPTER I

HEALING AND SPIRIT "CONTROL"

The unusual increase in the interest in spiritualism and the endeavor to secure communication with the departed during the past few years, have resulted in the intrusion of this subject into the field of healing. I believe in "spiritual healing," and by that I mean healing coming from the spirit of God and operating on the body through the spirit of man. I make no claim for anything supernatural about the act, nor do I consider that natural laws are broken, suspended or superceded. By the **power of the spirit of man,** working in harmony with the spirit of God, we infuse into the body, a higher **natural** strength than could be obtained by the mind alone. We set in operation certain natural laws, about which we are learning something new all the time.

There are some healers, however, who perform their work, claiming to be under the "control" of some powerful spirit; others claim a special power, through a higher re-incarnation of which they are quite assured; not a few are deeply interested in the possession of their patients by the souls of departed persons, who passed out in an unhappy state of mind, seeking a resting place and meanwhile tormenting a human being. This belief is far more prevalent than is good for healthy minded people.

Still other healers treat almost every case of insanity, epilepsy or melancholia as that of a demon possession, and sometimes with very disastrous results. One young man, having gone West for his health, was exorcised in this fashion by a healer to whom he went for help. It had never occurred to him that he was "possessed of a devil" and the treatment, instead of being a help, became a horrible suggestion, which fastened itself upon his mind. He came back home obsessed with the new idea, and bordering upon insanity. When reassured he began to recover and is perfectly well today.

While there are a few healers of the clairvoyant order, working under what they term "spirit control," and by that we mean the spirit of some departed human being, there is one rather remarkable case of this character, which has been published in book form, entitled "The Unseen Doctor." A short review of it will be found in a later chapter. It is representative of many cases.

Automatic Writing

Automatic writing has come into great vogue during the past few years, because it seems to be one of the easiest and quickest methods of communication. It requires no instrument, no companions, no darkened room and apparently may be resorted to at will. People who have never used any other form of attempted communication have found

themselves more or less successful with pencil and pad.

Those who possess strong psychic natures produce remarkably beautiful messages at times; those without this gift reflect the normal results of the subconscious, and even their conscious minds.

The Psychic Gift

What constitutes this so called "psychic" nature or gift is still much of a mystery to psychologists and scientists. That its existence is genuine and that it is a unique power is unquestioned. It undoubtedly partakes of the nature of an electric force, is vibratory in character and is definitely linked with the sub-conscious or subjective mind of the person. Some consider it an invisible force, the character of which is still unknown. The average person possessing it does not understand it himself, and when trickery is resorted to in connection with it, the operator is often unconscious of it. Table-tipping, and the ability to exercise unusual muscular power at will, constitute phenomena now accepted by science, but still unexplained.

The unfortunate aspect is that many of those who possess this psychic gift utilize it in connection with spirit communication, or act as if "spirit control" were the source of the power.

This is the commonly accepted use of the psychic gift. Such use I regard as a prostitution of an

unusual talent, which should be utilized for very different purposes.

During the past year rather remarkable statements have been made by investigators of scientific repute that certain mediums possess an invisible force which they have designated "ectoplasm," by means of which tables are lifted and upon which "spirit" faces are produced. This of course changes the spiritistic theory entirely. An extended note on this discovery will be given later.

I believe also in clairvoyance and clairaudience. They are undoubtedly special talents, which are in no way connected with spirit control of a departed person, yet many ignorant men and women commercialize these gifts and operate with them as if they were the work of other souls. In doing so they have simply fallen into the popular thought of the majority of those around them and those who have preceded them, who were brought up to believe their unique gift depended upon some discarnate spirit. Naturally they would reach out to locate a "guide" or "control," and their subconscious nature would gratify the longing by selecting some famous personage of by-gone days or an Indian princess or even a little colored girl. I visited a famous clairvoyant who, in her trance always talked and acted like a fifteen year old darkey girl, whose spirit she believed guided her. Sometimes mediums claim to have a choice of several spirits, whose widely differ-

ing personalities they assume according to their mood.

What is needed more than anything in this aspect of research work today, is the re-education of all "psychic" persons to the point where they will recognize the fact that this gift or peculiarity is not the result of departed spirit control, and that it should not be so exercised. Some who are psychic border on the abnormal and need guidance and restraint as well as education. Their thoughts then would be lifted to a higher plane and they would operate with much more power and much more usefulness, as being more in harmony with the will of God. The gift should be looked upon as coming directly from Him and they should consecrate themselves as special instruments for His work and His Glory.

The Character of Psychic Power

In not a few instances the psychic gift seems to possess elements of a curative nature. This may be attributed to (1) a soothing touch and deep sympathy; (2) electric or fluidic power transmitted by imposition of hands; (3) strong belief in the mind of the psychic that he possesses this power; and of course (4) faith in the power of the psychic medium on the part of the patient. Behind all this the underlying secret may be found in the fact that the psychic has exceptional access to his subjective or sub-conscious mind, and is able to put that in opera-

tion at will and to draw upon its powers. The ordinary person, unable to do this and with little or no knowledge of the subjective mind, is astounded by what to him is "the mysterious," and is ready to believe anything. This alone of course is a tremendous stimulation to faith. Many phychic persons themselves do not understand the character of their ability and fall into the popular tradition that it is a "spirit" which enables them to perform the unusual.

It is through the subjective mind that we come most closely in touch with the Divine Life within us. As that relationship is utilized we are drawing directly from the power of God. There is a wonderful field therefore, for those who will exercise the gift with consecration and apart from any "spiritualistic" aspect.

I know some who have always kept this gift untainted, and who consequently exercise it with great power, and I know others who, after having fallen into the popular use, have seen their mistake and have chosen the path of the Master.

Naturally I have had much correspondence with those who are involved in the questions, both directly as mediums and indirectly as patients, and I have tried to make the way plain and show where the dividing line lay. Among these there were two most interesting correspondents. Each lady was a highly developed psychic, but each escaped the

lower levels, although close to them, and rose to the higher paths and achieved the vision of a wonderful co-operation with God.

I feel that it will be of greater interest if this development is presented in letter form; and parts of the correspondence are here presented for that purpose. It certainly will be more enlightening to the truth-seeker, for the reason that the personal element must play an important part in any consideration of the subject. Generalities or dogmatic statements have little effect in convincing students.

CHAPTER II

HEALED THROUGH A MESSAGE

The following correspondence was with a lady whom we will designate as "Harriet." I had never heard of her prior to the receipt of her first letter, which follows:

Two weeks ago I sent for, and obtained "The Power To Heal." I am deeply interested in its contents and the possibilities to heal—which, it implies, may be possessed by all who earnestly seek the same.

After having had tuberculosis for many years, I was healed on the 1st of October, last year, in a way entirely unpremeditated by me, and I am sure you will be interested in hearing about it.

I had never known anything at all about spirit communication, or psychic phenomena, except the little I had gleaned from an occasional article on the subject. One day in September I read an article referring to automatic writing, and kindred subjects, and I wondered if I could write automatically. I took pad and pencil and sat at the desk. I asked: "Is there any way in which I can help my lung trouble?" After seventeen minutes by the little clock on the desk, my arm felt a current, and my pencil began to write, "Yes, by believing you are better every day." Other sentences followed, such as: "Trust in God." "Have faith in God." "God is love."

The next day, October first, I again took the pencil, and asked: "Have you anything else to tell me?" At once the message came:—"Yes, place your hand on your lung and wait until you feel a strong current pass through your body, and then thank God for healing you." I asked, "Shall I do it now?"

"Yes, and have faith; keep your thought on your lung all the time."

I placed my hand over the lower lobe of my left lung where the trouble was, and almost immediately my arm began to shake; then my whole body trembled violently. Twice my lung inflated very noticeably. Then the shock gradually subsided.

Taking the pencil in hand, I asked: "Is my lung healed?" "Yes." "And my heart?" "Yes, now have faith!"

It then wrote in reply to my question, "Who is it writing?" "Mother." My mother had a wonderful transition just seven years ago.

You may imagine my joy at my healing, also my consternation at the manner by which it was accomplished, since I had never made a study of psychic things, and it came as such an unexpected blessing. Since this time I have had many beautiful messages from my mother and a few others—all urging faith in God's great love for me, and telling me that I can exercise great influence upon others, if I have faith in God. Sometimes I am certain that my sub-conscious mind directs my pencil, for I find it very difficult to keep thoughts from running riot. At other times I am equally sure that the messages are directed by other intelligences.

Dr. Wilson, what is your thought on this subject? And after the wonderful manner of my healing, how

can I ever doubt that spirit communication exists? I asked, "Mother, if it really is you, will you write in your own handwriting?" Instantly came this answer, the writing changing at once from a large free, flowing script, to a very fine old-fashioned type, my mother's writing exactly:—"Rather difficult to do."

But after that, when mother purported to be writing, she always announced herself by writing:

"This is mother," in her own hand. Then it would frequently lapse back into the large, coarse writing.

Once I said: "Mother if it is you, can you not do something to convince me?" And in her very own hand she replied, "You must believe for isn't mother writing in her own hand?"

Dr. Miller, the great specialist on tuberculosis, to whom I had been going, had given me no encouragement, except that of just holding my own, by exercising great care. I had been afflicted so many years that it had become chronic. He was non-plussed at my healing and said I was "a wonder."

I certainly have praised God every day since for the great blessing. Now, I have been for a long time seeking healing through prayer, for two very painful bunions, and I know I can get the healing, but have not yet been able to accomplish it. If I can succeed in this, I believe it will be the only uplift necessary in order for me to heal others through Christ. You see the other came without any effort on my part; a gift pure and simple from the hand of God. Now I am working and praying for the **conscious power of healing through the working of faith on my part.** Can you give me any help?

Kindly send me the leaflets and any information which will be helpful.

Harriet ————.

In reply to the above the Director sent the following:

I am very much impressed by your beautiful letter in which you set forth your healing through what you believe was the guidance of your departed mother.

The fact that you had never had any previous experience in psychic matters, makes this all the more interesting. It is the first case of the kind I have heard of and since you have asked my opinion of the matter, I shall be very glad to write you as it has presented itself to me.

In the first place, I would state that I believe that your healing was accomplished by the spirit of God and His power. Everything that I can get from your letter points to this, and there does not seem to be any exception in the record of Divine guidance which you were seeking with a view toward strengthening your faith in God. You were reaching out for that power, so that you might appropriate God's full healing blessings. It is but natural that the beautiful results followed.

That this came to you through automatic writing is only a coincidence, as also is the impression on your part that the author of this automatic writing was your mother. There is nothing unusual in either of these incidents. In the first place, the atmosphere is pregnant to-day with thoughts relating to psychic force, and almost every other person is talking about communication with the departed through the

Ouija Board, mediums, or automatic writing. The latter is undoubtedly the most refined and delicate form that these manifestations are taking, and would naturally appeal to you; whereas, other forms would be repugnant to you. Your mother was undoubtedly a woman of great faith, and in the seven years since her passing, her memory has been very precious to you; and you have felt in some way, from time to time, that her spiritual power had not diminished. You, yourself are undoubtedly capable of exercising great faith and have been impressed by the great wave of faith healing now spreading all over the United States, and indeed the world.

It is very natural therefore, that in your longing for restoration to health, you should think of your mother in connection with God; of her definite interest in you, and the possibility of her desire to communicate some help to you because of her presumably closer relationship with the Divine Father. All these thoughts became fused in your mind with the result you have presented.

You are a very sensible woman from the fact that you state so plainly: **"Sometimes I am certain that my sub-conscious mind directs my pencil, for I find it very difficult to keep thoughts from running riot.** At other times, I am equally sure that the messages are directed by other intelligences."

God's Method of Communication

The answer to this in my mind is, that the whole matter lies within our sub-conscious realm. I tried to show in my last little book "The Power To Heal," that the sub-conscious mind of man is the channel of communication between our soul and our conscious

mind. God communicates directly with the soul and frequently there is much in our sub-conscious mind of which we are not conscious. **Consequently people who feel the urge of new and beautiful thoughts coming to them are apt to attribute them to other intelligences, whereas, it is the reflection of God's great love and light pouring itself upon the soul of man, and the soul of man, in turn, endeavoring to communicate itself to the conscious mind of the man through the medium of the sub-conscious mind.**

The error that people make, unfortunately, is to reach out and personify this intelligence, and specify some dear one as the author, who is contributing these thoughts, and who is the source of this guidance. When such a tendency is followed, how natural it is for the mind of man to visualize the mother or the father, who has gone before, whom they feel must always be wishing them well, with greatest love and tenderness.

The explanation of the re-production of facsimile handwriting of the dear one is very simple. We remember everything very vividly about those whom we love and have loved us so well, and it is not at all a difficult matter for one in a **spirit of ecstacy and love,** to simulate the handwriting of one whom he believes is communicating with him. Remember, I do not declare that this is done intentionally. It is done by the sub-conscious, in order to satisfy the inner yearning, or grief complex, and is a part of the innocent self-deception. I have known several other cases where men and women were receiving messages from mothers and fathers through automatic writing, and where after a while, they soon began

to write in a manner resembling the handwriting of the dear one.

I believe your guidance came **directly from God** and not directly or indirectly from your mother, excepting as her spirit may be a part of the Divine Power of God.

Reasons for Avoidance

I think it would be a very dangerous thing for us to believe or teach otherwise, and it certainly would be contrary to the teachings of Jesus, who did all of His healing through the Power of God, for the glory of His Father. In no instance, do we find that He admitted the possibility of communication between departed spirits and members of His Kingdom in the flesh. On the contrary, in one parable, He plainly indicated that it was impossible for a person to send back a message to anyone on earth, even for the purpose of helping loved ones. (See St. Luke 16:27.)

Therefore, I think in placing too great emphasis upon individual communication, even from such sacred relatives as mothers, we would be departing from our Lord's teachings.

Furthermore, I think it would be fraught with the greatest harm if too much credence were placed on communications of this kind, for the reason that many men and women might endeavor to secure help from their mothers and fathers, and failing to have this experience, either by their lack of faith or inability to visualize a spiritual power, would despair of the continued life of their dear one, and lose even faith in God, because that dear one was not permitted to help them in their distress.

I do believe in psychic gifts, and it is likely that you are so blessed. Such gifts are still a great mystery. They seem to be bestowed upon those who are capable of great faith. I should therefore suggest that if you use automatic writing at all in the future, you limit it entirely to messages as coming directly from God. In my own prayers and meditations, I have this experience frequently, when words and thoughts are given me that I could not possibly get in any other way.

I have written you very frankly, since you have requested it. I hope since you have asked for guidance, that you will feel I have guided you aright. I prayed very earnestly that I might be guided to help you.

Faithfully yours in Christ,
Henry B. Wilson, Director.

Within a few days the lady responded as follows:

I thank you for the interest you have shown in my experience, and the time and thought you have given to your answer.

I have never doubted for an instant that my healing was accomplished by **Divine power.** I have never ceased to praise God for it. The influence pointing the way, has been the only element of uncertainty in my mind. Whether it is another spirit or my own, which directed me in the healing, is of **minor importance.** I am healed, and God has healed me and this I know. However, my mind is of an investigating turn, and I always desire to know the **why** of things. This I can say with assurance: Whatever the intelligence which guides these psychic phenomena, a wonderful blessing has come into my

life and into the lives of my family, through its manifestations. We have a consciousness of new power. If it is, as you believe, the operation of my soul upon my conscious mind, through the medium of my sub-conscious mind, it is still a wonderful, beautiful thing—a power which is God-given and which **every human being might have as a free gift of God, were he to seek it**—not manifested perhaps through visible writing, but written upon the mind and heart. As you say: "words and thoughts are given me." How much more beautiful would be the lives of men and women, were they to grasp this wonderful thought, and allow God, through the medium of the soul, to direct their every thought and action.

When I first began to write I asked:

"What is the power employed to move my pencil?"

"Electricity, the power used by God to hold the universe from falling into chaos" was the answer.

My elder daughter and myself have had other interesting manifestations than writing. At her request we took a heavy craftsman table one evening, and sitting on opposite sides of it, placed our hands upon the edge. Very soon our hands shot together at the centre, fingers interlocking, and then the table began to move back and forth, drawing us, chairs also, right along. It moved with great speed and power. After a little, the index finger of her left hand began to write rapidly on the surface of the table this warning:

"You and your mother must not work together too long; you both possess great power of a different kind, and you might receive a shock. Miller."

One calling himself "Wm. Miller" had been writing through my hand from the beginning. I asked:

"What has the moving of tables to do with spirit communication?" and it wrote, "Just to show that I am here and to manifest my power."

Now it may be all a trick of our sub-conscious minds, I do not know, but I **do wonder** if so, what a strange thing to be able to call such wonderful power to hand. Do not think that we are carried away with this thing. We have never moved the table but twice, along in the first day of conscious power. We are all well balanced and simply want to **know** what it is.

This morning I sat at my desk having a quiet time of meditation and prayer. I was reading over and thinking upon your letter and I said: "Oh God, if it be my soul through which Thy guidance is coming to me thus, (my hand had been writing beautiful messages of faith and love and trust in God) make me to know it. Is it the operation of my own soul, seeking, through Divine power, to guide me into all truth?"

My left hand was over my eyes. My right hand held my pen. After a moment my hand moved to the side of the pad and gently laying the pencil aside, it moved over to the side of the desk and picked up your little book which was turned face downward at the third chapter "The Soul in Action." My hand carried the book over, turned it right side up, and ran down the lines of the first page. Again and again it pointed to different sentences, in answer to mental inquiries on my part, and the answers were most satisfying.

My elder daughter has a very beautiful contralto voice, with a wonderful range. The chief difficulty in its development has been her self consciousness. After she became conscious of the new power, she

began to draw upon it for overcoming this obstacle. Her teacher and all others who have heard her sing since, have spoken of the remarkable development in her voice in the last months, so while psychic manifestations might be harmful to people easily unbalanced mentally, they have been wonderfully helpful to us.

Service for Christ has been the ruling motive of my life since I was fourteen, but a new element of devotion, a new sense of nearness to God is now mine, and an intense longing to be of service to humanity, through God's power made manifest in me. This is the great thing. What the influence is, which guides these psychic manifestations, is of secondary importance. My hand has written several times:

"You must use your influence to help others; you can exert a great influence for God upon the lives of others, etc."

"Harriet" ————

The reader is referred to this chapter to be found on page 32 in "The Power to Heal." It will shed much light upon the questions asked by the correspondent. The incident is of more than ordinary interest for the reason that during the past few years mediums have been claiming to find answers to questions in various books. It is a late development and is known as "Cross Correspondence." The spirit is supposed to lead to answers in books.

It is needless to say that I was very happy that the lady had accepted the guidance which would lead her to a closer and more direct communion

with God. But this was not the end. A few months later I was asked to give an address on healing in the city where she lived and notified her that if she could be present, I should be glad to go home with her for a visit after the lecture.

The visit proved a most delightful and interesting one. I recognized in her at once a personality possessed of psychic power combined with a frankness, a simplicity and a spirituality that were quite evident She recounted her experience of healing and said that at the time she felt a distinct power, like a warm, living, vibrating wave going through her.

I questioned her at great length about the intelligence who had signed himself "William Miller" in the writing. She did not recall ever having known any one by that name. I asked particularly if she had tried to determine who he was or where he had lived. She said she had put these questions to him and that the answer had come, giving his former street address in a mid-Western city. She had written to that address and also to the Postmaster in that city, but the information given in the writing was erroneous in every respect. Harriet stated that after this she did not place much dependence upon the messages signed "Miller." I told her I thought the giving of the address was sub-conscious trickery. The conscious mind was demanding something and the sub-conscious felt it must comply.

I may add here that I have had several similar experiences with messages purported to be written by spirits giving names and addresses and in no instance have I found that they were anything but fictitious. In one instance there was no such street in the city named.

With regard to the automatic writing, it was produced by her in two forms; one a large angular script, and the other a most unusual form of large letters, written as if they were traced by an electric pencil. vibrating very rapidly. When the writing took the latter form Harriet felt as if a strong electric current had been turned into her arm and that the continual vibrations in the letter formation were produced without any conscious effort on her part. **If these messages were long she felt very much exhausted afterwards.** With the ordinary writing, the exhaustion was not so marked. I asked her if she could use the writing at will. She replied in the affirmative, but stated that it was easier and more spontaneous at some times than at others.

I asked her to write for me if she could do so easily. We had had prayers and asked God's blessing on our visit. She rested quietly for a few minutes with eyes closed and hand on her head and pencil resting on paper. Then the vibrations entered her arm and she wrote with the greatest rapidity, producing large wavering letters of remarkable formation. This was the message:

"God will guide you into all Truth if you will but surrender yourself perfectly to Him."

One or two sentences of a similar character followed. She did not go into a trance of any kind, or change color or show any marked or mysterious agitations. Her face merely assumed an expression of deep spiritual emotion, and when she finished she smiled as a normal, spiritually-minded woman would, and handed me the paper. She then showed me many sheets of these messages that had come to her, sometimes unasked and others in answer to direct questions seeking guidance.

She said that many friends had asked her and her daughter to take up table tipping and get raps, etc., but she felt it would be a wrong use of the power. She did not know what it was, but felt she had received the truth in answer to her question that it was a form of electricity and a direct gift of God. She said she had been much impressed by my letter to her with regard to the character of the communication and the source.

With respect to communications from her mother, I felt that the impulse for such originated with her and presented arguments brought out in other parts of this book, why knowledge of earthly conditions on the part of the departed would be a most deplorable state.

A Glimpse of True Communication

I felt that any conscious or sub-conscious longing on our part for such communication could be fully gratified during the time of our consciousness of the Presence of God, or the Presence of the Spirit of Jesus.

During such precious moments we would know that our dear ones were enveloped in the same love that is enfolding us and consequently we would be sharing alike that great Presence, so that spiritually, and spiritually only, we might feel and know the bonds of love were only stronger grown. Those who live in Him must always have an experience of contact with Perfect Love. What more could one wish than this. Is there more to be desired in this world or in the realm beyond than this? When once we have this experience, we will not seek for communication apart from the Divine Presence. **If we believe they are with God, who is Love, to seek Him and find Him, is to find them; to rest in Him is to rest with them in soul union.**

I bade her seek and follow the Light and the Truth at any cost and felt that in doing so she would find perfect Love and Peace. With prayers for strength and guidance in the quest, our visit closed.

About ten days later I was rejoiced to receive the following letter from her:

I hesitate to write you again, knowing that your correspondence is large and your time much occu-

pied. However, I am sure you will be glad to know that our conversation on Friday last, as well as your talk on healing in St. James Church, have been wonderfully helpful to me in several ways.

In the first place, I have decided to accept your theory in regard to my psychic gift. In the future I shall use it, believing it to be the direct guidance of God through my soul and the medium of my subconscious mind, keeping my mind open and unbiased, however, for proof of spirit communication. It is very satisfactory to me to have arrived at this conclusion, for I believe I can advance more surely and quickly in the line of work to which I believe God has called me.

Proceeding upon this theory, I sat at my desk on Saturday, and after a deep, sincere prayer of consecration to God, I asked for a message to my conscious mind, through the medium of my sub-conscious and at once my hand began to write wonderfully—fluently—most beautiful thoughts and directions for the guidance of my life. The beginning was worded in rather a strange way.

"How do you manage to have a hall-mark upon yourself?"

"Why do you ask that?" I asked; and it wrote:

"Well, you seem to have already won the confidence of many through your healing. (Let me say here that I never have used the word "hall mark" that I remember of, so this was not dictated by my conscious mind, I feel certain). Proceeding, my hand wrote very rapidly:

"When you really love God is when you love Him above all others. When God enters the human heart there is no room for smallness or pettiness of any kind. You must fully consecrate yourself, your

heart and mind and intellect, in fact all that you have and are, to Christ, and then God can and will work marvelous things through you." (Here I prayed again, reconsecrating myself to God).

Then the writing continued:—"Just as Christ went about doing good and healing the sick, so may you, if you live true to your consecration."

"I am your soul, and I will lead you into all truth through Jesus Christ our Lord, if you will live close to God and listen to His dictates. Keep your heart and mind on Christ Jesus and dwell much with Him in meditation and quietness."

"Awake my soul, put forth every effort to grow into the glorious inheritance of those who are the children of God in deed and in truth."

"Jesus is the only true and loving Saviour. He alone can keep you from falling. Keep your mind and heart fixed steadfastly on Him, and He shall give you the desire of your heart. May you and yours ever have the knowledge that you bear the hall-mark of the Saviour of the Universe, and then God can wonderfully use you and your dear ones for His honor and glory, and for the great blessing of others."

"God and Christ, Father and Son, and the Holy Spirit, may be with you and about you, guiding and directing your life. **Truly you are blessed of God.**"

Here my hand went back and underscored the words of the last sentence. There were a few other sentences similar to some I have written. The very fact that my hand wrote these sentences so readily —and in a different way, somehow—from most of my communications, seemed convincing to me that I had possibly made a wise decision. I succeeded better than ever before, in keeping my conscious mind

a total blank. Only as my hand began to write the word, would it flash into my mind.

I have written at some length, for I believed you would be interested.

As God opens the way I am telling others of the work of healing carried on by the Society of The Nazarene. The sister of whom I spoke to you, was with us on Saturday. She has a dear friend who has been ill for five or six years, first tuberculosis and now rheumatism. A girl or woman, rather of about thirty I think. She has tried everything, but makes no progress toward health, and at last in desperation is thinking of adopting Christian Science, and wrote to my sister for advice.

I gave my sister a copy of "The Nazarene." I also told her of your talk on healing, according to the methods of Jesus, and advised her to present these thoughts to her friend, as being more Christian, more appealing to a true child of God. I shall write her of my healing, and I do hope she may be so led of God that the blessing of healing may be hers.

It was my privilege yesterday to also drop a seed of truth along this line in the heart of a friend who has never seriously considered the real possibility of healing in this day, as Christ did of old, and so Dr. Wilson, the little ripple set in motion by your casting of the pebble of truth, is growing, expanding, reaching out, and with God's blessing will continue to touch lives here and until it reaches the shores of eternity. May God bless you and your wonderful work.

I wish I could show you—tell you—make you comprehend in some way—the wonderful newness of life, the blessing which has come into my life and

into the lives of my dear ones, since my healing, and the subsequent knowledge of a power, hitherto undreamed of, which it is ours to command—"Behold all things have become new."

Yours in Christ Jesus,

Harriet ————.

I am sure that every person who is truly interested in the Master's method of healing, will rejoice after reading the above letter. It will explain without doubt the purpose of this book, and my reason for wishing that those who possess psychic gifts might be led to consecrate them in the highest way and utilize them aright, My whole position is shown I think in the reply I made to this last letter, which was as follows:

I am deeply grateful to feel that my interpretation of your messages and my suggestions have had such wonderful results.

When I read your first letter, I was deeply impressed by the fact that your guidance was direct from God, and that the popular wave of automatic writing was the cause of your confusion. I also felt that this revelation could be made plain to you. As I talked with you on my visit, I felt even more convinced that the power came from God and that the evidences of communication from other personalities were very weak and incidental. Your decision, and your happiness over the matter corroborates my first revelation and I shall give thanksgiving to God that you have been granted now what I believe is your true vision with regard to His direct communication

with you. You have followed the leading of the spirit also in **consecrating this gift in its purity to His service.** I am sure that it will grow in wonder and beauty as time goes on and also in proportion as you guard it, and keep it pure Later, it will be so strong that no extraneous elements will affect it. I feel that many blessings are in store for you and that you will in time be able to demonstrate this power to others for their good and to the glory of His name.

CHAPTER III

THE GIFT FULLY CONSECRATED

From another correspondent there has come a series of letters which reveal the consecration of this gift from childhood. Very strong psychic power is disclosed and at the same time there is the spiritual intuition to disregard it along lower levels and to use it only in the highest way. The letters are given in parts but they clearly show the struggle and the victory. Her letter which first touched on the subject is as follows:

I thank you much for your letter. It is a great happiness to receive confirmation of one's inmost belief in Christ from another. It is more of the same "old, old story, ever new," especially as to "The Presence," which is the most real experience I have known in a long life of most varied ones. The revelation of Jesus Christ" has been to me not one event, but continuous, and the "rejoicing with exceeding joy," as I realized the truth of His assurance when I "entered the cloud" and heard "It is I, be not afraid."

We are "called first of all to the fellowship of Jesus Christ." So much else calls us; so much that is very precious to us, that we do not know how to follow **only** Him. We are so slow to learn that that very place of preciousness is His place, where He would **abide**, that if we are ever to know Him we must yield it to Him, all unknowing that **all** that

we give to Him "He returns to us double," in the very place of that which we have called loss.

Even our most valued friendships, our dearest, we find in Him anew, the dearer for His Presence—uplifted infinitely.

Christ the Source

The friends who have passed into the Unseen, "Come with Him," and we know them more living than ever, who are called dead. We know them living forever, and have dear joy of companionship in their "everlasting felicity" without a word spoken.

Partakers we are of the inheritance of the saints in light, the Light of Life, the Joy of "The Presence." In seeking Him we find ourselves "fellow citizens with the saints" in a conscious communion with them.

This is not Spiritualism. One who knows the "Voice of the Shepherd" and hears His "Follow Me," recognizes at once the "voice of the stranger," and him they cannot follow. **They never seek a message, except from Christ Himself.**

In "Forbes Robinson's Letters to His Friends," I was glad to find like experience.

Dear Dr. Wilson, I hesitate to speak except to you, of messages received at very rare times, only once or twice, and not for myself, but in aid of others—and entirely unsought, but not to be mistaken, as the help was received.

A book came to me yesterday from a friend for my reading. "War Letters From A Living Dead Man." I think it may be a mixture of Theosophy and Spiritualism.

Christ is the only touchstone that I have, to meet what is not true.

I suppose I am to tell or write my friend the impression I receive from it. I am not a "writer" except as I have and have had a rather large correspondence for a very private person. But I wish you to use, as you may wish, whatever I write that may help to restore the faith of the early Christians in Christ's resurrection "power in heaven and in earth" —The Presence.

In Him, Anna ————.

My request for detailed information regarding the messages she had received and her method in keeping her gift untainted brought the following:

Your letter of the seventeenth inst. brought me the happiness of true fellowship. Meantime I have been ill, in bed several days, and have newly appreciated my membership in the Society of Nazarene, for as I was praying, as usual, for every member of the Society, the glad thought came that I was being prayed for by each one, and in true joy of fellowship my faith was greatly strengthened and soon the word came: "Jesus Christ healeth thee," and I "arose straightway," in thanksgiving rejoicing greatly.

The Presence is in the word. "The entrance of Thy Word giveth Light—the Light of Life." Truly, I am as glad of Thy Word as "one that findeth great spoil."

Every experience that reveals **Christ nearer** is true and quickens us for His loving service, **"Straightway."**

It is the truth of the power of **Christ's Presence,**

that I would like to show in the experience of the touch unseen that I have known. I will tell you as I can.

The very sudden death of a friend, by accident, our almost life long friend, from whom I was expecting a letter at the time, covered me with a pall of darkness, with not one ray of light. I was in a Southern city, closing up an old home and assisting in defending it from a lawsuit, and caring for the only one left in the home, an invalid. I went on mechanically, as if I were a machine, attending to everything needing me, until the morning of the third day. I was coming down the long stairway from my room, ready to go out upon business connected with the suit, when I was stopped as if a hand were laid on me. I hestitated, and then went on a few steps, when the impression came again stronger, still. After a moment, I went on, when it came the third time, and I was stopped and held in wondering silence. I was alone, saw no one, but suddenly the darkness was a great light, for I was conscious of the **living** presence of my friend, as I had been a week or two before when we said "good bye" at the foot of the stairway. Then, came a message. I heard no voice, but it was as certain as if I had; as if I saw and heard a person say: "Get my last two letters, and write to Alice," (a sister in a distant city). That was all, except the wonderful joy of living, loving presence, that was one with the only invisible Presence I had ever known (Christ.) I could not separate them. I obeyed, returned, and went to a trunk in my room, where in a compartment lay two letters. I had thrown a piece of linen over them. Without lifting it, I reached underneath

and drew out just those two letters. One had a few lines from Arnold's "Death in Arabia."

"Be ye certain all is love,
Viewed from Allah's throne above.
Be ye stout of heart and come
Bravely onward to your home."

I wrote at once, as Christ gave me the words, and soon had a message that my letter had brought her the first comfort that had reached her in days of semi-consciousness. We have corresponded ever since, but it is only recently that I have told her how I came to write.

There has never been any darkness of death for me since that time. All is Life!

This was more than twenty years ago.

The Childhood Experience

Some years before, at the time of the greatest renunciation of my life, following a vision of "The Presence" in my childhood I heard:

"Take a pencil and write. I can tell you everything you wish to know."

Not knowing yet, fully, that it was "Jesus only" in that "high place of visitation from the Living God," that I needed, and, not understanding, I yielded, and cried for deliverance from the strangeness. The sudden revelation was distressing; as I was still suffering it, suddenly it was gone! On the paper under the pencil in my hand were words of the approaching death of my father and that I must go home at once, purporting to be from an uncle who had died not long before. I did not go until my work was done, for I was helping one who needed Christ

greatly. My father's death occurred some months later when I was with him.

Since the message on the stairway there have, at times, come to me others, when I am reading, as if my friends were speaking. But that way is not "The Way," and I give no heed to them.

It is simply in following Christ, that I find myself more and more conscious of those whom I no longer see, thanking God for them, and praying for them, but I do not try to know. Christ's Presence satisfies me for them and for myself, and I find always that the highest friendship I have known has grown and is growing infinitely.

This is a very long letter to send you, yet it is the merest outline. All, and always, "With faith and love which is in Christ Jesus," Yours, Anna.

The Childhood Vision

The childhood vision referred to was told in a subsequent letter as follows:

I first knew that He was a living Presence, when I was not more than ten years old. I had done something, for which my conscience accused me, through the day, and was full of fears in the dark as I tried to go to sleep; the door had been left ajar, when the light was taken down from the room after I had been safely tucked in. As my sorrow and fear grew, I was suddenly aware of a form just within the door, of great dignity—the dignity of goodness, for it smote me and yet drew me, as I went toward it sinking lower and lower, until I was face down at the feet. Then I felt myself drawn upward gently, my face turned back, and one of love such as I had never

dreamed could be, was looking into mine, and I was **filled** with joy unspeakable. I remember no feature, but the love is with me still, and I was never afraid of the dark after that. I could not go or do, when that Presence was not, so I learned that I do not need opinions or doctrines, only to follow Him. And through many years, little by little, I learned that to know Christ it to be healed in soul and body, and to realize that He is **everywhere** present in all things. And **He** is the Word—we must read it—it feeds us. We commune with God by the Word—I pray as I read in all things for all. In the love of Christ,

Faithfully yours, Anna.

Psychic Without the Presence

A few days later this letter came to me:

Your letters define things for me, as I much like to have done—"Rightly dividing the word of Truth." I notice that you spoke of a sister's experience in one of your letters, and of the using of her psychic power in having messages "direct from God."

I did not understand at first, but what you say of "consecrating" such power, enlightens me. Yet I had no consciousness of doing so. It was all the power of "The Presence," guiding me but I can see that **our psychic power can be used by the Holy Spirit as can any other that we possess.**

I can recall several experiences that were, I suppose, **"psychic," without "The Presence," that I shrunk from and escaped.**

When I was about twenty years old. my brother brought a friend home with him, and in the evening we were seeking diversion of some kind. My brother

mentioned that we could have a seance, and brought forward a little table. His friend who was supposed to be the medium, disclaimed any belief in "spirits" but said he had the power. Four of us laid hands on the table, my brother, a sister, the operator and myself. The "rappings" began immediately, **under my hands mostly.**

"What do you wish to know? the operator asked.

"From whom was Anna's letter that she had from some soldier to-day."

"Was I willing they should know?" he asked me.

"Certainly" I said, as I was only teasing in not telling them before.

The name in full was spelled out by raps, and no one could possibly have known it but myself.

(Note. This is an exceptionally clear cut instance of communication between two highly developed subjective minds.)

Later, Planchette came. A young cousin was trying to "make it go" without success. She asked me to put my hands on with hers, and away it almost flew, answering all sorts of questions, truly and falsely.

It took me away, all this, from my early vision of "The Presence" of Christ Himself, and I always thought of it, not realizing then that He was with me **"all** the days," to do in me, and through me, and by me, **all His will.** Later the full truth dawned. And so I could have nothing to do with so called "spirits."

I have been much with the sick all my life.

"Oh! don't take your hand away," one in great pain would say; and soon relief would come. Since I have come to know that "Jesus Christ healeth," as truly as when He was visible, I have known some

wonderful healings, yielding myself to Him, for others, and for myself.

You well know how the Society of the Nazarene appealed to me. The fellowship and communion and "The Power To Heal" increased in me most wonderfully as I realize more and more that I am one with them in seeking **"Jesus only."**

It is as if I were in the very atmosphere of the early days of the Church, and breathed in **LIFE,** the Joy of living.

God bless you with "Life more abundant," and opened doors.

Gratefully, Anna.

TRUE "AUTOMATIC" WRITING

In leading men and women away from "automatic" writing as dictated by a departed spirit, we do not mean to leave them alone in a cold materialistic world, and to confine them solely to their intellectual education and their material environment. To do so would be to deprive them of the exercise of that inner inspiration seen in poets and musicians and to set at naught the appeal to the Muse; and the marvelous results accomplished under the influence of what is termed the Divine afflatus. Not only those who wrote Sacred Scriptures, but many poets as well have ascribed the message that came to them as from the Spirit of God, and it is to this source we would lead those who seek inspiration from the Sprit world.

Sir Lewis Morris in his poem "The Verse" expresses this thought very beautifully:—

And when his voice is hushed and dumb,
The flame burnt out, the glory dead,
He feels a thrill of wonder come
At that which his poor tongue has said;
And thinks of each diviner line—
"Only the hand that wrote was mine."

A modern instance of this form of inspiration was revealed in a letter from Miss Churchill, the author of "Spirit Power." Following a review of her book in "The Nazarene" Miss Churchill commented on the article as follows:

The Influence of The "Spirit" in Writing

"Your extracts from the book were very pleasing to me, and they fitted in so admirably with the article that they made clear the points the short paper had omitted.

"I was so conscious of the Spirit's help in the writing of the book that it has always seemed more of an impersonal than a personal production. However, I do not mean automatic writing or anything approaching mediumistic work, but rather the illuminating, clarifying, stimulating power of His Spirit that brought experiences to my remembrance and made clear the connection between the result and the blind, groping applicaton of His power.

"Some readers are rather inclined to put the writer of such a book on a pedestal, but I am not one whit of the "pedestal type." To the on-looker it

is a busy life filled with work in the home, in school, and helping my sister in her business whenever she needs me. Yet in the midst of it all there are many opportunities for personal service to others in many walks of life; and what looks like a prosaic,, humdrum routine, is really bright with adventures in applying "Spirit Power" pedagogically, socially, and in the very heavy business experiences of the war and reconstruction period."

This statement, coming first hand from one, who is still with us in the flesh, and who makes all things around her sacramental by the application of God's Spirit Power upon them, should be a source of inspiration to everyone. Unfortunately there are some who think that any real experience with the Spirit of God must lead **them to detachment from the common things of life**, and that they must be different." This mistaken idea prevents many from grasping the real truth. There are too many Martha's, who think it quite right to say: "Well you pray and I'll cook," as if the two acts were exclusive or contradictory. The experience of God's Presence and the influence of His Spirit, is likely to be truest when it finds expression in normal channels.

Conventional Automatic Writing

In his book, "The Law of Psychic Phenomena," Hudson gives the scientific side of automatic writing. That aspect will be of interest at this point:

"Automatic writing," he says, "consists of hold-

ing a pencil in the hand and letting it write. The subjective mind assumes control of the muscles and nerves of the arm and hand, and propels the pencil, the objective mind meantime being perfectly quiescent, and often totally oblivious of what is being written. A smaller number of persons can acquire this faculty than either of the others.

"We assume, of course, that it is the subjective mind of the medium that directs the pencil. The same laws govern the manifestations, and the intelligence is hedged about by the same limitations. Suggestion plays the same subtle role, and the knowledge of the subjects of the communications is limited by that of the medium and those with whom he is in telepathic rapport. The entity that guides the pencil almost invariably assumes to be a spirit, and its communications necessarily conform to the character assumed. The reason of this is obvious when we consider the fact that automatic writing has always been associated with the idea of spirit communion. The universality of this idea constitutes an all-potent suggestion which cannot easily be overcome. Even though the medium may profess to be a sceptic on the subject of spirit intercourse, nevertheless he is dominated by that suggestion, in the absence of any definite counter-suggestion. Obviously, a counter-suggestion which could overcome the hypothesis of spirit intercourse must be in the form of a theory which appeals more strongly to the reason of the medium than the suggestion of spirit intercourse. In the present state of popular opinion on the subject of spiritism it would be difficult to find a medium whose subjective mind would not be dominated by the popular hypothesis."

As I have stated, the average person using automatic writing is dominated by the popular tradition of spirit intercourse. Yet it is a great joy to record the fact that many, like the correspondent presented here, have accepted the higher theory, certainly as one which has appealed more strongly to reason.

CHAPTER IV

THE SEAMY SIDE OF SPIRITUALISM

To the average person spiritualism makes a strong appeal to a deep seated longing; one that is almost instinctive in the race: i. e., the desire for immortality and the yearning for some message from the other side. Lay calls it a "universal death complex." This is greatly emphasized in those who cannot overcome grief after the loss of a dear one or who have been bereaved suddenly. The loss of so many thousands of men in the Great War is the outstanding reason for the present great revival in spiritualism. Those who take up the quest along conventional spiritualistic lines, soon find themselves compelled to make very unusual mental readjustments and to accept conditions which at other times and places would not harmonize with the exercise of common-sense and level headed thinking. It is my purpose to take up these conditions and follow them to a logical conclusion.

Some might say that in introducing logic I shall have to dispense with faith. I deny this. I have ever compared every development of my faith with the pure forms of logic and it has served to corroborate my faith, strengthen it and inspire it to still higher reaches.

Immortality Not Involved

Nor must the present issue be confused with the subject of immortality. If my belief in immortality was compelled to rest upon the revelations of the so-called life beyond, as presented by spiritual mediums even of the highest type, I should have no belief at all in immortality and in some instances I should be happy to pray for "silence and the unending night."

My belief in immortality is based upon the teachings of the Master. I require no signs or wonders to verify all that He taught.

As I have stated in the previous chapters, I cannot accept the theory that spirits of the departed are able to communicate with their dear one, excepting through the medium of what might be termed **spiritual intuition,** and in direct connection with the Presence of God, or the conscious presence of Christ. This may be in the form of a message, flashed on the conscious mind, from the soul, through the sub-conscious (spirit of man). In its true form it cannot partake of the nature of a "message" having to do with material things, for the soul of the departed has passed beyond all such relationship.

If there is a memory of things undone, or a great wrong unrighted, the sorrow is confined to **that soul,** for the world is full of tragedy, and grief and confusion, because of the failure of someone to make

the truth known before his death. Certainly if a father or a mother or false friends were permitted to come back and make things right, they would appear in large numbers and save many innocent ones from impoverishment and grief and long continued suffering and anxiety.

Spirits Cannot Witness

Nor can we accept even in the slightest degree, the theory that the souls of the departed are permitted to be near the living, clad in spiritual reproductions of earthly garments, to witness the events of their lives and to communicate with them on various aspects of their material activity.

What man would ever go wrong if his mother could appear to him or communicate with him; what girl would ever fall into degradation and give herself up to a life of shameless debauchery and crime, if a mother or father had the opportunity to exercise their spiritual presence and control upon her?

Some may interpose here, that the spirits of the dear ones are trying to communicate with such persons, but because of lack of development of the latter and lack of real thought on the subject, they are unable to establish communication, which would be so helpful. This sounds plausible. We do not admit it as a possibility for it opens the way to a most deplorable situation.

The Horror of Such a System

It is a very pretty fancy to picture the spirit of a mother bending over a sleeping child, or hovering near a child at play, but what of that spirit when that child rushes into danger, to be horrribly crushed under falling walls, or to be burned; to suffer untold agonies, to be carried off by some brute in human form and horribly mutilated and rendered worse than dead. These are daily occurrences on this planet of ours. They do not make pleasant reading for anyone engaged in spiritual development, but they are facts we have to face when we are seeking truth, and when we are endeavoring to guard our spiritual lives from thoughts and theories which would be harmful to them. There are wrongs and sufferings visited daily upon boys and girls, men and women, that are too terrible to be told; and which befall them in many cases through no fault of their own.

Picture then, if you will, the souls of the mothers and fathers of these victims, viewing the scene of suffering, yet unable to raise a hand, give a message, or to perform a single act that would save the dear one or ease the mental or physical agony!

It is related that Nero, for the gratification of his horrible pleasure in inflicting and witnessing agony, frequently had children tortured in plain view of their parents, who were so chained that they were compelled to witness all that transpired. He did the

same with parents in front of their children. The very spirit of man grows faint at the mere thought of such a horror.

Yet men and women glibly tell us they believe that the souls of the departed are ever near us, watching us and desiring to communicate with us. **Such persons do not realize that they are constructing a system, which would place God, the Creator of that system, in a class with Nero.** For what more horrible agony could the soul undergo than to see such suffering as we have suggested and then be so bound by spiritual barriers that it would be unable either to prevent the castastrophe or relieve the subsequent agony.

It is not a very pleasant task to compare Nero and God, but the comparison is not ours. We are forced to make it. It is the natural corollary of the theory that this world is an open book to all the departed. It is a dilemma which cannot be avoided. It renders God the author of a hereafter which contains pangs of hell more refined and cruel than any revivalist ever dared to present to a primitive people for the purpose of frightening them into heaven.

When we are tempted to paint mental pictures of our dear ones being near us and granting us sweet companionship; and when perhaps we may be striving for some token or message from them for which our heart may yearn, let us realize exactly what this theory entails.

To follow such tendencies is not an evidence of love, but a weak exercise of a mere sentimental emotion. It is degenerating, not uplifting. It is weakening mentally and spiritually, not strengthening.

Communication Through God

When we desire to think of our dear ones, we should think of them only in connection with God, and the presence of Christ and thus we will think of them in highest terms of pure love.

Those are the only terms through which we can possibly reach them; the only medium through which we may communicate a message of personal love. It must move from our souls through the great soul or spirit of God and thus to them. The joy that comes through such intercourse is so great and so real that the lower forms of pseudo-communication can never be resorted to. When once the higher communication is experienced the material form becomes abhorrent. One looks upon those who practice such forms as upon children building houses in the sand and making mud pies. To children the houses are very real, and the cakes and pies very attractive but they are nevertheless made of sand and mud.

Possession By Evil Souls

Still another and more horrible condition follows upon the acceptance of the presence and activity of

the departed. Rather unfortunately, the souls of unhappy persons or those who have met violent deaths or have committed suicide or have been murdered, are included in the system, and are reported to be the source of much trouble. All believers in spiritualism become involved in these problems. Mediums in getting messages frequently report that malicious, mischievous or restless spirits often break in and disturb communications. Nor can one continue merely to communicate with a dear friend or relative. All sorts of strangers of whom one has never heard break in with messages and soon one has become surrounded by an entirely new set of "spirit" friends.

To have a great beneficent spirit as a control may be very agreeable and may also prove profitable commercially, but the "control" is not limited to the good souls, or the souls of the departed who were good. Unhappy, angry and even violent souls are supposed to have the power of control, and a great deal of unhappiness, insanity and mental anguish on the part of living people, whom they have entered is attributed to them. Such beliefs are not confined to professional mediums. Statements of acceptance of such conditions were made by Dr. Worcester in a public address before the Church Congress in Rochester. He declared he believed Mr. Hickson to be a psychic with distinct qualifications of mediumship.

Demoniac Possession Postponed

I shall not here touch upon the experience related of Jesus in the casting out of evil spirits or demons. That deserves a study by itself and will be presented later in booklet form. But I hold that any reference to such work on His part did not refer to **possession by the souls of any departed;** nor is there any evidence that the people of His time so considered it. In this place I shall confine my discussion entirely to the spirits of the departed, and the evil as well as the good souls which are being considered by the spiritualists of today.

CHAPTER V

HAUNTED BODIES AND HAUNTED HOUSES

A copy of the "Journal of the American Society For Psychical Research" has just come to us containing an article by Dr. James H. Hyslop entitled, "Mr. Hickson's Spiritual Healing." It brings to the foreground in a professional way, references made by Mr. Hickson, during his American visit, to evil spirits of the departed and to their ability to take possession of the living.

This point it will be remembered came out at the Church Congress in Rochester, where Dr. Worcester definitely stated that he felt that Mr. Hickson was a medium. (See "The Nazarene," No. 18.)

Professor Hyslop opens his article with extracts of interviews from several newspapers and then makes the following comment: "What strikes the reader first is the orthodox brogue involved in his (Mr. Hickson's) work and the effect of it on churchmen who have not vision enough to see its affinitive and its affiliations." Professor Hyslop then states he addressed a letter to Mr. Hickson with some eleven questions, but received from a secretary the reply that Mr. Hickson was leaving the city and found it impossible to give his letter a response. Professor Hyslop closes his article as follows:

"Not long ago he (Mr. Hickson) addressed a company of clergymen, and laid great stress upon obsession or possession, it is said, and stated that he was frequently aware of such conditions among the patients who came to him. He even affirmed that **he could tell whether they were possessed by either good or evil spirits by the smell.** He was asked whether he was aware that St. Augustine in his Confession says that his mother's nurse had the same power to distinguish spirits, the revelation not by smell so much as taste in her mouth. He answered that he had never heard of this, which makes his statement the more original and valuable. Of course there are many to whom such a notion would seem highly absurd, even after they had become reconciled to that of apparition, or at least to its conceivability. But there are really no priori grounds for deciding that a spirit could not affect other senses than sight and hearing.

"Mr. Hickson also said that in his opinion a large percentage of persons in the insane asylums are obsessed, and not suffering from any form of brain disease or mental deterioration, and claimed that he had in many instances restored such persons to sanity in a moment of time. He told the story of a girl who, having resisted his aid, committed suicide in a field, and that her spirit continued to cry and scream around the spot where her body had lain for several days to the great terror of the neighbors.

He went to the place and explained to the girl that she was dead, and advised her to leave that spot and go on, promising her help in the other world, and the cries ceased.

"Through another avenue it was learned that Mr. Hickson believes that he **has seen spirits.** He also believes that his healing gift is conferred upon few persons. That is, it depends upon a something in addition to faith, for he cannot doubt that many of his brother clergy have as great faith as he, though utterly impotent to heal as he does.

"He is gaining wide acceptance in the Episcopal body and has had healing meetings in many of the leading churches. It is doubtful if he could have found entrance had he not have clothed his teachings in orthodox phraseology, and especially had he called himself a healing medium. Nor do we suggest that there is any reason why he should alter his forms of speech, but only that there may be a distinction in his case without much of a difference.

"We have statements from competent and critical observers that not only functional maladies but organic ones have been cured by Mr. Hickson, and hope to be in a position to test some of these claims for ourselves. Whether he will consider it worth while to assist this Society more definitely and minutely than has come to our attention, time will tell. In the meantime it is interesting to see the Church waking to the possibility of renewing the

function of spiritual healing which it claims was its early possession."

From the above article it can clearly be seen that Dr. Hyslop inclines very strongly to the belief in "possession" by spirits of the departed. This desire to investigate Mr. Hickson is based on the hope of getting more information concerning "controls" and the wanderings of discarnate souls. He assumes that certain troubles are caused by unhappy spirits and that they are subject to control, by the human being, who, through a stronger control, is able to master them. In this he is only taking Mr. Hickson at his word. It does not occur to Dr. Hyslop to investigate the character of the faith that was awakened in some of the reported cures. He is interested only in tracing manifestations from the spirit world and in endeavoring to establish communication. His books reveal how he has failed in this pursuit.

Not only did this subject come out very clearly at the Church Congress and also attract the attention of other professional spiritualists, but many who came in contact with Mr. Hickson heard frequently from his own lips experiences which revealed very clearly his belief in spiritual beings and their ability to enter into the bodies of the living.

To many of his friends in America he stated that the whole trouble with Ireland was, that it was under a curse and had to be freed from its evil spirits. He himself has told members of Parliament that that

was the trouble. He also stated that after the great war he visited the battle fields of France in order to quiet the spirits of the boys who had fallen in battle and also to cast out the other spirits of evil who are hovering over battle fields. Some of the men, he stated, were still fighting, because of their hatred.

He stated that he went to Jerusalem for the purpose of casting out the evil spirits there that had held that city in bondage for so many years and that General Allenby could not have entered the city had he (Mr. Hickson) not first cast out the evil spirits from it. He also stated he had exploded the powder magazine in that city by his psychic force. Here also he visited battle fields and stated that he had relieved the spirits of many of the dead soldiers who were still earth-bound. He felt that India was also under a curse and that was also one of his reasons for wishing to go there.

In his work as a professional healer in England, Mr. Hickson's belief in evil spirits was so widely known that he was frequently sent for by persons with a similar belief to exercise haunted houses. Among the stories of his work Mr. Hickson relates the following:

"The Cursed Saddle"

At a house in Scotland where he was called to remove serious trouble, which included noises, groanings, etc., he learned that two hundred years previously a groom had run off with a favorite horse.

The mistress was so infuriated at this act that she cursed the groom and declared that he should go blind and that this curse should fall upon his descendants as well. Apparently her curse was effective, for the groom went blind, according to the story, and in every succeeding generation there was a blind son. At the present time there was a boy seventeen years of age who was blind. Mr. Hickson went through the belongings of the house and found the original saddle which the groom had used. He removed the curse from the saddle and there was no further trouble. Apparently the spirit of the first groom was still attached to this saddle.

"The Egyptian Mummies"

Another family was always having serious trouble in that some of its members were meeting death by drowning. He made an investigation and found that there were two mummies whose spirits occupied cases in the cellar. He told them to depart and there was no further trouble.

A lady next door had stated that she had been much bothered by spirits who came to her dressed in Egyptian clothes. Immediately after he had visited the house the two Egyptian spirits came to her and, bowing pleasantly, stated that they were now going away.

Mr. Hickson also told a remarkable story with regard to his belief in the occupation of mummy

cases by stating that he knew of a little girl who had stuck out her tongue at a mummy in the British Museum. On the way downstairs she tripped and broke her ankle. He stated that this particular mummy had always been giving the attendants trouble. There were so many queer happenings and breakages around it that they decided to get rid of it. It was on the "Titanic" when it sank. When he was asked if he had used the Egyptian language to the Egyptian spirits, he stated,—"Certainly not, but they understood what I required of them."

"The Possessed Indian Boy"

Mr. Hckson stated that good spirits sometimes take possession of living persons as well as evil spirits. He declares that once while helping a sick Indian boy in London the boy fell asleep and suddenly began to talk very good English, although the boy, when in a wakened state, could speak only very broken English. The spirit, using the boy as a mouth-piece, said: "I am the boy's garoo," (former priest) and then went on to tell Mr. Hickson all about the boy's affairs, his property, etc.

"The Possessed Nurse"

Once Mr. Hickson treated a nurse, who made a promise to God that if she recovered her health she would show her gratitude in some service to God. Her prayer was answered and she forgot all about her promise. Three times this happened and the

last time it was in a house where she was nursing a patient. This patient became insane and hung herself and the spirit went into the nurse and made her insane. It was a punishment, because she had been trifling with sacred things and it was only with great difficulty that Mr. Hickson was able to release the nurse from the spirit of the suicide.

"Communication With the Dead and Living"

Mr. Hickson also believes implicity in his ability to communicate with departed spirits, both good and bad. He stated that he had had a good long talk with Leo, the Thirteenth, and that the Pope had given him his blessing. He also stated that shortly after the war, he had talked with the spirit of the Kaiser and his comment was, "He is really not bad at heart."

While in London he met several persons who told him that Mr. Hickson was frequently sent for in various parts of England to release haunted houses from unhappy spirits and that he always responded to such calls and believes in his ability to drive the the spirits out by forms of exorcism.

Lincoln Suggested as a "Control"

While walking with me in a suburb of London, after some sick calls, Mr. Hickson asked me if I did not believe that in my work I was under the "control" of some powerful spirit. I stated that I had

never given thought to any such power, but had rested all my efforts and work upon the power and presence of Jesus alone. Mr. Hickson stated he had thought considerably about it since meeting me and thought that I was under the influence of the spirit of Abraham Lincoln. I am thankful to say that this suggestion never found a place in my thought or work.

Mr. Hickson firmly believes also that departed spirits attach themselves to furniture and other material things they have used during their life and for that reason he states that he would never purchase anything of a second-hand nature, or anything that had ever been used by anyone, no matter how attractive it may be as an antique.

After one of his healing missions in New York he told one of his attendants that he felt much of the trouble with a great many women was due to the spirits of departed persons, whose hair they were wearing. He called attention to the fact that a great deal of false hair is imported from China and he said that as he placed his hands on the heads of some women, he could feel that that hair was closely associated with the spirit of the person to whom it had belonged. Some of those persons had become very evil spirits and were the cause of the woes of the wearers of the false hair.

That Mr. Hickson is very psychic there is no doubt but it is most unfortunate that he has followed the

traditional path in attributing many mysterious maladies to the spirits of the departed.

An Earl Who Was a Healer

A significant aspect of Mr. Hickson's relation with this spiritualistic form of healing came out in the review in "The Churchman" of a book, "Memoirs of Edward, Earl of Sandwich," edited by Mrs. Stuart Erskine. It is an account of the life of an English nobleman who loved to travel. The reviewer states:

"It is not until the book draws to its close that its main interest appears with the entrance of Mr. Hickson, the faith healer, whose present visit to the United States is attracting so much attention. As soon as they met, Mr. Hickson assured Lord Sandwich, that he was himself possessed of the power, the exercise of which the earl had come to solicit for one of his domestics, and from that time forward Lord Sandwich devoted his life to the relief of suffering, by prayer and the imposition of hands. There is no ground for doubting that Lord Sandwich, always a devout man, believed himself so qualified and empowered, and little reason, one thinks, for doubting that he actually brought assuagement of pain and healing. The medical anaesthetics are not the only analgesics, and the pharmacopoeia does not exhaust the therapeutic agencies. So much the whole world has learned now. The matter is complicated and will in some eyes, in this case, be vitiated, by Lord

Sandwich's conviction that he was under the constant direction of a diseased American physician through the channel of a spiritualistic 'medium'."

This "control" to which the reviewer refers was purported to be the spirit of "Dr. Coulter." Lord Sandwich was evidently in a most receptive state for such suggestion, as from that time on to the end of his life he accepted the theory that Mr. Hickson presented and felt he was called to go about healing as "Dr. Coulter's" instrument. Through the work of an American medium he placed himself entirely under the direction of "Dr. Coulter" and was in constant communication with him regarding all cases. This medium, a Mrs. Herbine, became a part of the household and was naturally included in all of the subsequent travels. This part of the life of Lord Sandwich is told by Mrs. Scott Gatty, his niece, as follows:

"At a request from 'Dr. Coulter,' my uncle, accompanied by Mrs. Herbine and myself, went to India in 1912 to bring certain rajahs and their people in touch with 'Dr. Coulter' and spiritual healing. I must say that wherever we traveled it made a vast impression of good on the Indians, that an old gentleman of seventy-five years should leave his comfortable home and travel those miles to bring them the message of love and unity and healing."

Mrs. Gatty writes that her uncle treated members of various royal families among the Indian people and in one instance states: "Both the

Maharajah and the Princess of India had long talks with Dr. Coulter." The account continues: "Of course our journey was entirely controlled by Dr. Coulter, who told us where to go, to whom he wished to speak, and how long we were to stay at any given place."

The influence that the medium had upon Lord Sandwich and the manner by which through the exercise of her psychic temperament she was able to dominate the groups, is seen in the concluding statement: "Our presence was much discussed in India and Indians made long journeys to talk to us. Many of them tried to kiss the hem of Mrs. Herbine's gown in token of their language."

CHAPTER VI.

"THE UNSEEN DOCTOR"

The book bearing the above title, referred to previously was published by Henry Holt & Co., (1920.) It is one to which we must give attention because it sets forth the healing of an English woman, "E. M. S.," as she is designated, after many years of illness, through the work of two nurses who claimed to be under the "control" of a deceased physician, "Dr. Beale," and a number of spirit medical associates and spirit nurses. The fact that a real healing was accomplished and that this is attested by a clergyman and the regular family physician in attendance, would be sufficient proof to many that the healing was produced by spiritualistic means. This would also lead others to the acceptance of the theory of the patient that these spirits did exist and did operate as she believed, through the mediumship of her two nurses. The fact is clearly established in the early part of the book that Miss Rose, the chief of the two nurses, possessed strong psychic gifts of clairaudience and clairvoyance. It was she who claimed to be so completely under the control of the departed "Dr. Beal" that she assumed a masculine voice and manner and frequently wore a man's coat, while working on the patient as the human instru-

ment of the invisible physician. Miss Rose, also a psychic, was controlled by the "Doctor" in his work, and also was utilized in following the direction of "spirit" nurses from the immortal realm.

Additional weight to the spiritistic explanation is found in the introduction to the book by J. Arthur Hill, whose tendencies in this direction are well known. He frankly states, however, that he does not know whether "Dr. Beale" is a spirit or a **secondary personality of the medium. (p. v.)**

"Through believing in survival and communication," he continues, "I find the question of trance controls a very puzzling one. . . . . I believe that many controls whose acquaintance I have made are in fact subliminal fractions, **though probably believing themselves to be spirits,** as 'Sally' in the case of Miss Beauchamp.* One strong reason for thinking so is that **they adopt artificialities of speech, which, except to a very accommodating mind, seem obviously done for a purpose."** He cites several instances where he believed a trance to be genuine, yet found it difficult to acquit the control of a **definite will to deceive.** (p VI). This deception he says is not conscious on the part of the medium.

In summing up Mr. Hill says: "And finally, for practical purposes, it does not matter what "Dr. Beale" is. If he is a spirit promoted to the class

*"The Dissociation of a Personality," by Dr. Morton Prince.

above us, it is natural that he should exceed us in knowledge and power; if he is a fraction of the medium's higher self, of the part not normally incarnated or manifested, it is still natural, for we know that the subliminal self or transcendental ego, or whatever we like to call it, has knowledge and power beyond the range of our normal consciousness."

Such a conclusion we cannot accept, nor can it be accepted by any honest seeker for truth. It **does matter** what Dr. Beale is. Many people become well when their physicians prescribed bread pills and other simple medicines having no relation whatever to any disease. Because results were good it might be called "practical." But it is an affront to truth to continue such deception. **It does matter,** and because it does, the true physician today is not practicing deception, or "the easiest way," but is educating the mind of the patient by telling him the truth; by helping him to gain control of himself and showing him how he may achieve mastery. An extended review of several new books on this very subject by physicians was recently published in "The Nazarene." Many persons have been helped to health by a horse-chestnut or a rabbit's foot, or a blessed medal carried about religiously. It does matter whether they believe they were helped by some **power inherent** in the charm or in the relic, or whether we can trace the result to the **faith in-**

spired within them because of their possession of the token.

The stimulation of the body by faith, not the transmission of a protecting energy from the token, was the source of power. Therefore it does matter, as truth matters. The difference is as great as that between right and wrong. On one side one is left in superstition and ignorance; on the other one progresses in knowledge and true spiritual development.

A man once boasted of his immunity from contagion during a great plague because of a certain charm he had carried. Upon producing his wallet to exhibit it, he found it had been lost. How anxious he would have become had this discovery been made at the time of his need! **No power** was withdrawn from him when it was lost, but he had remained strong, upheld by the faith he had in the power of the charm and by the belief that it was in his possession.

It may be quite legitimate for a physician to satisfy a very nervous patient with a harmless dose for the purpose of stimulating the mind to some degree of faith in him and in his ability to prescribe that which is going to cure. As the mind is strengthened the medicine is withdrawn and real education instituted. This, however, is an entirely different thing from explicit statement that a cure is being produced through the agency of departed

spirits; and from the performance of acts which would tend to stamp that theory on the mind of the patient.

We do not question for one moment that the nurse, Miss Rose, had psychic powers of most unusual character, but we feel she could have been just as successful in utilizing them legitimately, and as gifts of God. She should have made God her control not "Dr. Beale." We feel that she would have accomplished certainly the same results with her spiritually minded patient. The traditional explanation of psychic power as being the result of spirit control was accepted by the nurse and in exercising it on this lower level she kept the mind of her patient also on the lower levels.

Weakness of the Spirit Theory

I reject the spiritistic thesis of the book also on the ground that it presents incongruities which, if true, would render God the author of a system, very illogically constructed and loosely organized. No one, not even the believers, were able to trace "Dr. Beale" or find out when or where he had lived. It was merely stated he had lived in London and had enjoyed extensive hospital practice. He demonstrated no more medical knowledge than any graduate nurse would possess. Why should God therefore permit the spirit of such an inferior and unknown physician to re-appear, when it might

be inferred that there were many really great physicians, whose love for humanity would be sufficient guarantee that they would be most happy to return and reveal their "higher knowledge," to say nothing of the very superior knowledge they possessed while on earth for the uplift of mankind and especially for their dear ones. It is not likely they would hesitate to use any medium open to them and if granted that privilege, (admitting it among the possibilities) they would not hesitate to demonstrate again their great skill and knowledge in a manner that would be most gratifying and beyond criticism.

A system as orderly, as reasonable, as logical, as intelligent, as that existing in the visible world, should exist in the invisible realm, else it surely will be a sorry place. Summarizing the accounts of the revelations of the average medium, the invisible system is far below present human standards in intelligence.

A summary of the entire book is made by the physician who formerly attended the patient. It is sympathetic, fair and reflects the mind of a Christian gentleman earnestly seeking truth. He concludes:

"In my hands, suggestion had failed to touch the spot. My suggestions were neither wrapped in mystery nor related to religion; nor would their triumph have added to the patient's proofs of the possibility of life after death. But, a priori, I considered the case of "E. M .S." a suitable case for suggestive

treatment. The patient's interest in the possibility of life after death, and her **growing belief in spiritualism** formed a firm ground for treatment by a spirit-doctor.

"1. This keen interest in life after death may be called (in psychological terms) an Immortality- complex. All of us have a few complexes. A complex is any tout ensemble (or system) of "emotionally-toned ideas." A complex (an interest, business, prejudice, hope, hobby, ideal, obsession, affection or study), in proportion to its intensity, struggles to evolve, and, in Kaiser or coal-striker alike, insists on a place in the sun. "If music be the food of love, play on"—means that the complex (love) is so voracious in its desire to absorb all materials within reach of its owner, and has such a capacity for digesting anything which contains even a minute percentage of nourishment, that it will try to fatten on a tune. Any object or idea even remotely connected with a complex rouses its owner to bodily and mental activity. Ideas and arguments are offered to or arise in the owner's mind. And (this is important) **such arguments and efforts as are in harmony with the complex, are reinforced and grow** whilst those which are in opposition to that complex are allowed or forced to shrivel and die, until in many cases **the complex** runs the whole show. Against a **strong** complex logic is powerless; such a complex is as determined as a waterfall. The nurses of "E. M. S." enlisted as their **ally** such a **complex,** and won where I had failed.

"2. **The treatment by a spirit was in exceptionally complete harmony with this patient's complex.**

"3. That the treatment, having commenced, should be successful, became almost essential to the

existence, and quite essential to the growth and development of that complex.

"4. Fortunately, the stimulus to the whole personality which that complex provided was sufficiently strong to determine the behaviour not only of her conscious nerve-centers, but also of her **disordered unconscious**, nerve-centres, and they fell into line. In just such a manner, an express train dashing through a station draws after it into some sort of order, the bits of paper which were previously lying scattered about in its neighborhood.

5. Thus disordered action became ordered, and the patient was cured. The Immortality-complex became reinforced and was enabled to take large strides.

"During this spirit-treatment, which lasted twenty months, a religious suggestion of superhuman power was the atmosphere the patient breathed, and its supply was without stint. The nurses declared that, for instruction in the management of their patient, they depended entirely on the spirit, "Dr. Beale." Through them, he acknowledged God to be the sole source of his power. Prayers by several people were abundant and sustained. Psychic apparatus (invisible), "corresponding in some ways to X-rays," were said to be used. Psychic (invisible) "magnetic" batteries, charged for long periods, were said to be constantly pouring power into the patient. A meticulous accuracy in timing every slightest effort was enforced; an effort too long by one minute brought a severe reprimand from the spirit-doctor to the nurse.

"The prescription of silence during message-treatment; the surprise visit of a new helper-spirit; the careful choice by the spirit-doctor of rooms and of

nurses who were psychically "all right"; the sudden disappearance for a long period of the spirit-doctor; his careful provision of a spirit-locum-tenens; the consultation together of several spirit-doctors with reference to the case; the letters; the spirit-robe of the doctor; his arbitrary decisions, which were at times subtly contrary to the expectation of the patient; the stories of ghost-laying, and of other useful spirit-occupations, occupying spare moments; and, finally, a guarantee, by a spirit "Professor from a college in the Higher Sphere," that there was no danger of a relapse—all these and many other procedures, carried out in an atmosphere saturated with soi-disant mystery hope, and religion, appealed to the patient and maintained an attitude of expectant attention, until the involuntary nervous system of this long-suffering patient had made a complete recovery. Her confidence never flagged, but grew; **and according to her faith it was done unto her.**

I have had an interview with Miss Rose, the medium. I watched the process of transformation when she "left her body" and lent it to the spirit-doctor. The transmigration method, the shudder, the closed eyelids, the altered breathing, the expectant attention, and the final gasp as of a departure, were what is called auto-suggestion. Its result was a partial dissociation of the personality of Miss Rose. In this state, especially with practice, voices may be heard and visions seen. The apostle Paul had the complaint. The Middle Ages had full experience of it. In our ordinary life partial dissociations of personality are of daily occurrence. When Alfred the Great burned the cakes, and when Mr. T. Atkins, in his 50-yard on-rush, omitted to notice that he had dropped one or two fingers, the

personalities of these men had become partially dissociated, negatively. And when to such a process of kenosis carried to a higher degree, Miss Rose added a stronger use of her voice, and a firmer grip by her hands, and a more masculine gait (not to speak of the occasional use of a man's coat), it was merely the addition of a little positive-association-paint to the negative-dissociation-picture. But, as I expected, **medical knowledge, even of a rudimentary character, was outside the association-power of the medium.**

"I satisfied myself that the spirit was neither Beale, doctor nor man. Partially dissociated personalities unfit for ordinary life are numerous in asylums. If persons deliberately try to cultivate these disordered conditions, the number of the certifiably insane will be increased. Such efforts are to be strongly discouraged.

"I note that since my interview with the spirit-doctor, "he" has taken out a course of medical study in "The Higher Spheres of the Beyond." "He" needed it. "His" studies may perhaps add to the efficiency of "his" nurses. But nothing can add to my admiration of their care, skill, and success in their management of one of the most interesting and difficult cases I have ever had to watch.

G. E. H. (Dr. "Steadall") M. D., B. Sc., B. A.

Unconscious Deception

A striking feature of the case is the apparent sincerity on the part of the two psychic nurses. One must feel that they certainly believed they were acting in conformity with the wills of departed spirits or they would not have maintained their work so

long and so consistently. Hudson in his splendid book, "The Law of Psychic Phenomena," makes all allowance for this for he states that "the detection of a medium in fraudulent practices does not **per se** prove that he was **consciously guilty.**" His point is that when the medium is working, his subjective mind is in control. It often acts capriciously, and presumably fraudulent practices might be indulged in without the objective knowledge or control of the medium.

This would explain why Miss Rose would frequently resort to the use of invisible instruments and invisible machines during treatment, which to many, would appear childish and absurd.

Hudson gives a very satisfactory explanation of this extraordinary state of mind on the part of the medium. He says:

Reasons for Belief by Mediums

"It is obvious, therefore, that the universal law of suggestion operates upon the subjective mind of a medium with the same force and certainty as upon all others. He is in the subjective, or hypnotic, condition. The suggestion that he is about to be controlled by the spirits of the dead is ever present to his mind, and is all potent. It is a part of his education. It is his religious belief. **No other explanation of the mysterious phenomena is known to**

him. He knows only that he is moved by a power, an intelligence, over which he exerts no conscious control. It gives utterance to thoughts beyond his comprehension, and possesses knowledge of matters of which he consciously knows nothing. His conclusion is, first that the intelligence is something extraneous to his personality, and secondly that it must be that of an inhabitant of another world. From his standpoint it is the only rational conclusion."

CHAPTER VII.

THE TEACHINGS OF JESUS

The theory that the soul of an unhappy person can be permitted to return and take possession of a living person, is in opposition to every revelation of God's ordered plan as presented by Jesus. Two main principles are revealed.

1. God, as Perfect Love, certainly has a place and plan for a distressed soul, either for its discipline or its enlightenment and development. To act as if this were not so is to deny His power in the invisible realm.

2. God would not violate His great gift of free will to man by permitting an unhappy soul to take possession of a living person, who would thus be bound and distressed by a **violent will and personality, which he had no power to control.** Such beliefs are the reflections of the most primitive superstitions, and are founded on gross ignorance and fear. They are illogical and unchristian and to such a state of mind they should be confined. They take man back to the savage belief in animism.

An Impassable Barrier

All the teaching in the Gospels points to the fact of an impassable barrier between the visible and invisible realms of the Kingdom. The Gospels contain

three cases of actual revival or the calling back of souls from the invisible side to resume bodily functions, and in no instance does any one of them give a hint as to the character of their temporary sojourn. Lazarus with four days had ample opportunity for observation.

One of the parables related by Jesus, has a distinct reference to a soul desiring to return that he might warn his brothers of the fate that had overtaken him because of his selfish, uncharitable life. This appeal, although based on the most humane motives meets with refusal. Two very good reasons are given for that refusal. The first is that sufficient revelation of God and His principles had been given to man in Moses and the prophets. The second is that those still on earth who have rejected this truth of God "would not believe even though one rose from the dead." (See St. Luke 16.27.)

We cannot err in applying these same principles to the whole subject of spiritualism today. By "Moses and the prophets" Jesus meant first, the Divine law of God that had been revealed and for which the name of the great leader, Moses stood; and secondly, He meant that higher, purer revelation of God's true character, which the prophets were ever presenting and trying to impress upon the Jews, that they might be lifted out of their narrow conception of God as their particular tribal Deity.

In that parable Jesus meant to expound the principle that God and His word is sufficient for man's guidance, and that if His voice is sought, His way followed, no other guidance or "control" is needed by man. For all Truth and all Light are in Him. He knows man's needs and will guide him in paths calculated to provide his greatest benefits and joys, and minister to his deepest desires.

The law revealed a God of this character and the prophets strove against lower conceptions of it. Jesus gave the highest revelations of His reality. He spoke and acted as God's mouth-piece and instrument.

Spiritualism Among The Jews

There was much spiritualism practiced by the Hebrews. They were a superstitious people and some of their beliefs are not only held to this day, but have also been carried over into Christianity. **The great prophets, however, discountenanced the practice of spiritualism**, as being contrary to God's law. Isaiah sternly rebuked the nation for seeking guidance from the departed.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? (For the living to the dead?). To the law and to the testimony? If they speak not ac-

cording to this word, it is because there is no light in them." Isaiah 8: 19.20.

In another passage, dwelling upon the burden that is to come upon Egypt, Isaiah places a very low estimate on the practice as being on the level of idolatry.

"And the spirit of Egypt shall fall in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols and to the charmers and to them that have familiar spirits and to the wizards." Isaiah 18:3.

It is undoubtedly to such passages as these that Jesus was referring when He mentioned the prophets and their estimate of returning spirits.

The Spirit of God

The prophets, themselves, were free from any foreign influence. Therein rested their vision. Their continual cry was: "The **spirit of the Lord** is upon me!"

With Jesus the experience and vision was the same. His "control" was God.

"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works." (St. John 14:10).

The same Spirit of Truth who was in Him, He promised to send to those who believed in Him and accepted Him. That Spirit of Truth was to include both Him and His Father and was to constitute

man's unerring guide. His words of promise cannot be misinterpreted.

"At that day ye shall know that I am in My Father and ye in Me and I in you."

With such an assurance of perfect union with God through the soul of Jesus and the offer of Perfect Love and Truth to be our "control," our possession, how can we seek for a lesser guidance? Is it not a turning from light to darkness and seeking lower manifestations of the spirit world, when we might be putting ourselves in touch with the higher forms?

Power in Man, Not in Ghosts

The commissions of Jesus to His disciples make very plain the true character of their work. He gave them power over unclean spirits, to cast them out and to heal all manner of sickness. They were not to perform their work through the agency of any departed physician or receive healing even through such intimate relationship as that of a departed mother or father. If any such system were even among the possibilities Jesus would have known all about it and would have instructed His followers accordingly. They were to be the actors and instruments, performing through their humanity, the wondrous counsels of His plan and will. There was indeed to be a "spirit control," but it was to be confined to the one great Source. As He Himself sought and found the Father as His control, so they

were to follow Him in the seeking and be rewarded like Him in the finding.

"For it is not ye that speak, but the spirit of your Father which speaketh in you."

When Jesus opens to us the opportunities for such intimate relationship with One who is the Source of all spirit life, and the great Creator of all Law, as well, no man seeking Light should ever be satisfied with anything less.

The person who is seeking revelation in the spirit world, who has a longing for some word from the invisible realm, **will find in abundance, and will have every longing gratified to the full if he is found of God and loses himself in the spirit of God in the finding.** It is a "spirit control" of wondrous reality. Jesus promised it to His disciples and to all who love Him. "I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth." (St. John 14: 16).

There can be no possibility of misinterpretation, of misunderstanding. He has told us about love and in learning from Him we have found the highest form of love, both human and Divine; a love for every relationship, binding the hearts of dear ones with unbreakable bands, girdling the world and reaching through invisible realms, embracing those who have gone before and ending only with God. All this Jesus taught us and in Him we have found God's

expression of Perfect Love in man. Jesus loved with a perfect love and asks our perfect love in return for Himself and the Father, who are One.

Therefore when He speaks of the Spirit of Truth, He means no les than God's Spirit. It is not a mere formula but an expression of reality.

The spirit control that He will give is not one concerning which there can be any pious controversy, with the possibility of two people with divergent opinions, both being right, but divided only because of their view of two different aspects of the same thing. There is to be no possible question with regard to the truth of the revelation that the spirit of God will give, nor as to its finality, for the Spirit embraces the very character of perfect truth, as Jesus embraced the character of Perfect Love.

"Howbeit when the Spirit of truth is come, he will guide you into all truth." (St. John 16: 13.)

As He is offering us a revelation of perfect truth, so He is requiring of us, an acceptance of that revelation and a practice **of that which is nothing less than perfect truth.**

"IF THERE BE FAIRIES"

If there be fairies—as I truly think,
For I have watched a tiny baby's eyes
Unclose upon the borderland of sleep,
And seen him smile upon the very brink
Of Heaven; and, surely, only fairy wands
Could drop upon the little dewy lids
A dream as beautiful as Paradise—
If there be fairy folk,
I would not feel them with my curious hands,
Nor follow them with heavy, human feet,
But I would leave them in their shy retreat
As free as butterflies.

If there be ghosts—and this I do not know;
I only think if God had thought it best
To lift the veil that hides oblivion,
Somewhere within His wondrous Book of Books,
He would have told us so—
If there be ghosts, I would not vex their peace
With mortal woes and human strife and stress;
But I would leave them to their quiet quest,
Somewhere between the darkness and the dawn;
Until in God's good time they find release,
With home, and friends, and pleasant memories—
And deep forgetfulness.

VILDA SAUVAGE OWENS.

CHAPTER VIII

TRUE SPIRITUAL COMMUNICATION

Communication on Lower Levels

These revelations of perfect love and truth, and spiritual unity between Himself and the Father, and the extension of that unity with His followers, are so repeatedly set forth in several chapters of St. John's Gospel, that to give the texts would require almost the publication of an entire section. I refer the reader to a careful perusal of the thirteenth to the end of the seventeenth chapters of St. John, with the thought in view which I have been presenting. If we are really seeking truth we will find it in Him. We should read with the eyes of our spirit.

There are many people taking spiritualism very seriously and claiming to find something very uplifting and helpful in its practices. Some are making it their religion. There are levels upon which we must learn to walk before we can run, and often the period of education is slow, and one must progress from grade to grade. Truth, however, can be presented in a kindergarten just as well as in a college. In the process of education nothing should be permitted to stand as an obstruction to truth; nothing should be presented which is contrary to

truth. This then is the purpose of this essay with respect to spiritualism.

When earthly ties that have bound dear ones together are sundered, one easily understands the longing for a message from beyond, especially if the passing has been sudden. It seemed as if there was something unsaid, something undone, and as if the human affections did not have the opportunity to adjust themselves to the temporary separation.

When this tendency is followed and the practice of spirit communication in any form attempted, it is naturally inferred and often asserted, that it is the very deep love of the living for the departed which prompts it. Such love indeed may be very deep-seated and ardent, but it is **not of the highest order** for it lacks that quality of the Divine, which, combined with the human, would have given it a richer, deeper character and added infinitely to its joys.

There are many in this life who place a dear one even before God. It may be a child, a mate, a friend or a loved one. In such cases there is the natural tendency to seek that individual in the invisible world in a way that would satisfy the physical senses or meet the earthly affections. In all such instances God is only a secondary cause. A human **touch** is longed for, a human **word** is sought, a human message about earth and previous happen-

ings, is treasured. Even the absurdities and trivialities which are included in purported messages do not seem to break the spell or turn the heart and soul of the seeker to some higher form of spiritual relationship. If earthly affection predominates it dims the capacity to detect falsehood or discern truth. This explains why such seekers are so easily defrauded. Often they fail to see through the most crude tricks.

"The putting of the Divine love before the love of man," writes Dr. Orchard, "is not because they ever stand in real competition; that can never be; but because, unless they are in this order, the love of man is never safe. It is not safe for the lover. Placing Divine love first is really the security of all earthly love.

"We cannot love human beings as if they were perfection itself; human nature being what it is, we must love something still more. But it is also bad for the beloved. Nothing is more weakening than the love which idolizes and therefore is devoid of ethical content; it does not make a person stronger, but weaker. What the beloved must ask for is that he or she shall be loved with eyes open, with faults and defects not made invisible by love, but actually more visible, and only to be loved out of existence. It is only where there is this stimulating atmosphere of ethical sanity that love between two persons lifts both to a higher degree of strength and virtue. If

we know ourselves, we must fear for the love that rates us too high; we know it is not true, and that we shall only disappoint; but where there is mutual love of God first, and of God in one another, a totally different love is found; not wanting in romance and tenderness, but a love which develops the best in one another."

Unfortunately there are many ignorant persons, possessing psychic power, who do not hesitate to use this unknown force in the popular conventional way, and to trade upon the grief and affections of the bereaved. From the time of the notorious Ann O'Dealia Diss DeBar, who many years ago defrauded a wealthy lawyer of most of his property by means of her "spirit paintings," I have made many careful investigations of the work of professional and amateur spiritualistic mediums, and I have yet to find a single instance of anything that appeared like a legitimate message from the other world.

I wish to state further, that I have made all my investigations with an **open mind** and a **deeply sympathetic spirit, willing to accept anything that might appear to partake of the character of truth.**

Unsatisfactory Observations

In his well-known book on the subject "The Psychical Phenomena of Spiritualism" (1907) Dr. Hereward Carrington, known as a most sympathetic

writer, states that the psychical researchers admit that **"ninety-eight percent of the pyschical phenomena of spiritualism are fraudulent."** In a preface to a new edition (1920), after years of continued research, he states he still believes it as fully as when he wrote it. In another book the same author says: "Many spiritualistic seances are quite inexplicable **as described,** (author's boldface) but the description is **not a true** report of what took place at the seance in question."

In addition to this, everyone today realizes how weak and unsatisfactory is any testimony given of occurrence during strong emotional excitement, and where one is in an intense state of anticipation. Little light will be thrown on this subject and the mass of evidence will continue to bulk large as inconsequential and absurd until the problem of **phenomena as a result of psychic force,** is investigated entirely apart from the subject of communication from departed spirits. Many eminent psychologists hold that there is no connection between them.

Pointing a Higher Way

Dr. Charles Platt, who has given much study to this subject and is the author of several books, is among those who take this position. He recently wrote a very sympathetic review of a group of books on psychical subjects for "The New York Evening

Post." His conclusion is illuminating in its logic and convincing in its fairness.

"If there be a great spirit world, and if the spirit be without communication, with this, our world, then we can never "know" it otherwise than through faith. If, on the other hand, there be a spirit world, the spirits of which **can enter** into communication with this world of ours, then we may reasonably expect here, too, ultimate demonstration and proof. But where shall this proof be sought and how? Certainly not by physical experiment, or instrumentality. Assuming a **spirit, we can expect only spiritual revelations**, and these, it seems likely, would come to us only through the vast unconscious, subconscious storehouse of the mind itself. They would enter through the foundations of consciousness and not through our materially trained and physically directed sense organs."

Dr. Platt here touches very closely upon the theme presented in the chapter entitled "The Soul in Action," in "The Power To Heal," referred to in a preceding section and which has to do with the soul's function in uniting man with God and the spiritual world. It is only through the soul that man is able to communicate with God, and these messages are transferred to the conscious through the sub-conscious mind.

"It is absurd for men to expect to sense the spiritual except with spiritual faculties," writes Bishop

Brent. "The physical world is perceived by a sensory apparatus of the same substance as that of the spiritual world. There must be an inherent affinity between the thing **apprehended** and the organ **apprehending.** Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually proved."

("The Sixth Sense.")

Receiving messages from the departed by automatic writing is certainly a higher form of spiritualism than the seance, with its materialistic phenomena, yet it is still far from the highest form of exercise for the soul, and tends to keep man's spirit on a lower plane. It continues to bring the soul of a departed one back to the earthly or human side, with human words and forms and such is not the language or form of communication in the spiritual world. **As such practice increases, the true character of the spiritual world is dimmed.** Messages of far greater beauty would be obtained if the soul were linked with God and received those messages from His spirit.

The True Spiritual Goal

It has been my aim from the very start to bring those with these tendencies to see the higher values and the greater joys when God is made the sole vision and desire. With this hope in view, I want to

quote from a famous book "Life After Death" by Fechner. I came upon this little volume sometime after this book was started and I use part of it now particularly because the author believes very definitely in survival; that souls retain their individuality and that we may recall them by "thinking" of them. He does not doubt that there have been apparitions, but discourages any effort to reproduce them. He deplores the attempt to realize signs. "There should be no signs in the **normal life** of this world. The present has to build the heavenly body only for the future, not yet to see and hear with the eye and ear that are to be. And even if one can assist his faith in the future life by belief in these traces of it shining with the present life, yet one should not build upon it. **Healthy faith is based upon fundamentals, and limits itself to the highest point of view of normal life, of which it forms a part."**

Dangers on Both Sides

The author shows clearly why it is harmful for those on **both sides** to practice communication. It is most logical.

"To live at once in the **two worlds makes a morbid existence.** The dead and the living should not communicate. To approach the dead so nearly as to see them as clearly and objectively as they are able to see each other, means for the living already a partial

death; hence the terror of the living before such apparitions of the dead; it is also a partial backsliding of the dead away from the realm beyond death into the realm this side of it. From this comes the saying—and perhaps more than saying—that only those spirits wander about which are not quite released, which still by heavy fetters are "earth-bound." I have shown why I do not grant this, but even if it be granted that such is the case, the author states that the proper action to take is to "call for the help of the Spirit of all spirits. Who can harm you under His protection? And so is verified the saying that before the voice of God every evil spirit vanishes."

"Meanwhile in the sphere of spiritual sickness, **faith itself is threatened with the contagion of superstition.** ****But once lay hold upon faith **directly from above,** and the whole path of belief, which will lead us upwards opens easily before us here."

Two Modes of Communication

One great primary fact we must always keep in mind; i. e. that in the invisible realm, as we lay aside the bodily form, so we **change our mode of communication.** The spirits commune with each other but the character of that intercourse is entirely different from that of earth. Dr. Fechner writes beautifully on this point, strengthening this warning

against attempted communication of the two worlds and at the same time leading the believer closer to God.

The only mode of our communication with God is through the soul; which we now possess in common with the body. We may praise Him with our lips, we may gaze in adoration upon His beauties in Nature with our eyes, but it is with our souls alone that we meet Him truly and recognize His presence.

Dr. Fechner closes his little book with a most exalted vision of the presence of God and of the capacity of the soul to make that presence real and to include in this experience the presence of those in the realm beyond. He says:

"Yet how easy all would be for faith if man could but accustom himself to see more than a mere word in the saying with which he has played for more than a thousand years, **that in God he lives and moves** and has his being. Then were faith in God one with his own eternal life, he would see his own eternal life as belonging to that of God himself, and in the advancement of his future above his present stage of life would perceive only a loftier structure above a lower one in God, such as he already has latent within him; he would comprehend the greater from the lesser model, and in union of both the whole, of which he is but a part.

"Perception in you dissolves, and memory ascends from it within you; your whole life of intuition dissolves in God, and a higher existence of recollection rises from it to God; and like memories in your mind, so the spirits of the other world communicate

in the divine mind within you. It is only one step above another on the same ladder which leads, not to God, but upwards within Him, who in Himself is at once the base and the summit. With that saying void of thought, how empty God was; in its full significance, how rich He is!

"Do you, then, know how the further spiritual life of perception is possible? You know only that it is real; but it is **only possible to a soul.** You can therefore, although ignorant how it is possible, easily believe in the reality of a future for your whole soul within a higher one; **you must only believe that there is a higher soul, and that you are it.**

"And again, how easy it would all be for faith, if man could habitually see a truth in that further word, that God lives and moves and has His being in all. Then it were not a dead, but, through God, a living world, out of which man is building his future body and is thereby creating a new abode within the dwelling place of God.

"But when will this vitalizing faith become a living one?

"He who makes it living will himself be made alive."

Finding The Beloved in God

Therefore I conclude: I believe in communication with our dear ones but I believe it should be carried on only in the highest, purest character to which it most rightly belongs—spiritual. They belong now **solely** to the spirit world as they have departed from their body, and consequently both they and we are limited to one mode of communication, which must be spiritual.

That spirit part of us we now possess, the soul, is that divine or spiritual instrument by which we apprehend God and His great invisible Kingdom. In proportion as we truly apprehend Him and grow in His image, so we are enabled to embrace the spiritual joy of nearness and relationship of those who are with Him in the spiritual realm.

One who bathes in the glowing, vibrating, indescribable light and warmth of the Presence of God is not alone, as God is not alone. Myriads of loved ones are around Him and with Him. Love, in its perfection is there with all its overpowering beauty, and one is immersed and lifted up in the atmosphere of Love. Are not the dear ones there! Love meets love; they mingle with our souls but in the Presence of God. He is there above All. We and they alike are but in Him and thus the loved are blest, and love is made perfect.

Can one seek for more? Is there aught else for which one could seek and find happiness?

So I leave this subject where Jesus left it. I am certain that His teaching is sufficient, His word final. I do not fear for the exceptions that may be taken, or that some may say that a spiritual development has taken place in the centuries that have elapsed. Men have changed for and against Him, but His word has not changed, nor can it change as God has not changed. We have not yet attained

the spiritual standard Jesus set up and called upon His followers to maintain.

Jesus told us of Perfect Love. He revealed Perfect Truth and showed us how to possess the spirit that would lead us to all Truth. Beyond this there is no further development.

"He that sent me is true, and I speak to the world those things, which I have heard of Him." (St. John 8: 20.)

"IF THERE BE GOD"

If there be God and Heaven, as I believe—
For who has seen the miracle of birth,
And life, and love, or watched a mother grieve
Beside an empty cot, and yet can say,
"Here on this narrow plane that men call Earth
Life ends beneath the sod?"—
If there be God and Heaven, I would not lift
A futile hand to push aside the bars
That guard their mystery. But I would live
With eyes upon the everlasting stars,
In deep humility; and strive and strive—
And leave the rest to God!

VILDA SAUVAGE OWENS.

The above is the final stanza of the poem "If There Be Fairies." Published by permission of "The New York Times," and by courtesy of the author.

The Purpose Restated

It has not been my aim to write a book on spiritualism; but to touch only that aspect which related to healing, for I am jealous that this part of our Lord's work be kept free from all that might hinder it and turn it into harmful channels. I have had to do a great amount of research on this subject and it has been hard not to write more. I refer to a few books in the appendix. The subject at this time presents a fascination for many. I would place nothing in the way of investigation or research but I do ask that all methods be compared with those of the Great Healer, and that all phenomena be tested by the knowledge we have of psychology, of the subconscious, and of the invisible forces within our bodies, not hitherto understood, and as new and marvelous as the radio.

If the discoveries of amazing natural laws in the scientific world rob me of my "religion" so much the worse for the character of my religion. It has been a religion which did not embrace that aspect of God which was included in that particular law.

If the study of psychology and the more intimate knowledge of the sub-conscious or subliminal, is going to destroy my faith, I have a faith that ought to be destroyed, for I have failed to include in it the full aspect of God, behind and in these subconscious, invisible forces.

Science has strengthened every element of my religion; and psychology has brought me nearer to God, and lifted my faith to higher reaches and planes than I ever dreamed. It has brought me into an intimacy with Jesus and the Father, I never obtained through dogmatic statement. It has given wondrous reality to the words: "and we will come to Him and make our abode with Him."

CHAPTER IX

GUIDANCE FOR STUDENTS

I

The Force of Group Psychology

It is often stated that good results cannot be obtained at a sitting where there are skeptics. Mediums are very sensitive to unfavorable conditions and often cease operations, stating that the spirit refuses to give a manifestation because of the presence of unbelievers or skeptics. As a consequence, in the vast majority of sittings this very requirement creates the strongest kind of **group psychology.** The quality designated as "expectant attention" is stimulated to such a degree that everyone is prepared to see and hear almost anything and to take for granted the source described by the mediums voice.

It is because of such perfect psychological conditions that mediums have been able to deceive such able men as Prof. Hyslop, Sir Oliver Lodge and Conan Doyle, to say nothing of other serious minded investigators. There is not a single great medium who has not been found to resort to some form of trickery. Some of these tricks or deceptions might easily have been discovered at first if the observers themselves had not been involved in the group psychology atmosphere. In not a few instances it

required a new comer to point out the deceptions which had been going on for a long time. As Carrington has said "over 98 per cent of the physical phenomena are fraudulently produced." Investigations up to the present time substantiate that emphatic statement.

I feel therefore that this true spiritualism has been greatly harmed by the so-called spiritualism of the day with its hosts of money-making mediums and its hosts of pathetically deluded followers who having believed a lie are loth to change their mind, and on the contrary are seeking in every direction for evidence to support them in their belief. Persons in such a state of mind are quick to select only those instances which strengthen their position and are equally as quick to discard or refuse to consider any evidence which might weaken it.

Mental attitudes are indeed of great value. They create atmospheres in offices and homes and churches and in the school room and lecture hall, which produce real mental force of a harmonious nature most beneficial to all concerned.

I believe that the highest and most potent form of such atmospheres may be created by a body of persons seriously seeking truth, consecrated to truth and willing to follow it no matter where it may lead, and in pursuit of which they will joyfully relinquish any preconceived opinions or traditions.

The true truth seeker has an open mind and a

flexible one. He is not a skeptic, least of all a scoffer. Moreover he is patient. He is sympathetic and reverent in his attitude, for, with every step, he finds himself nearer to the great first cause, Life and Wisdom itself, to whom he must pay devout homage whether he gives that cause a name or not. Credulity, such as that seen in the average person in the average spiritualistic seance, could have no place in him and to ask him to lower himself to such a mental state would be to ask him to cease being a truth-seeker.

One may seek the truth in love and deepest sympathy just as one may speak the truth in love. The requirements made at seances are such as deprive the average person of his capacity as truth seer or truth-seeker. Instead of being led to the light they are among those led to walk still further in darkness.

The effort to see further into the spiritual world should not be hampered by conditions which would not be exacted in any other department of truth-seeking. There are boorish scoffers to be found everywhere. Nor are such limited to the man in the street. They may be found even among college professors, professional men of all classes, and clergymen of all denominations. They are men whose prejudices are so deeply seated that their capacity for real vision seems well-nigh hopeless. No branch of science or religion is honored by such men. No one cares to remain long in such atmos-

pheres as they create. They themselves are disturbers of harmony.

To ask, however, that persons place themselves in such a mental state that the hocus pocus and buffoonery of the seance is not discovered to be such, but is accepted as the performance of departed spirits, is an affront to truth itself, and real truth-seekers will guard themselves against such violation.

It is certainly proper that a person in any form of research or even literary work should ask for compliance with certain "conditions." But, as Carrington well says, "they should not be granted to the point **where they cease to prohibit the practice of fraud."**

The effort to learn more of the spiritual world is an effort toward knowledge of a higher plane—we might say a purer, higher form of truth. Even spiritualists made this claim.

This then should be the foundation upon which all investigations should be made. Nothing should be permitted which would act as a barrier to light, for truth is light. No bargains should be made, no compromises even suggested. Light and truth are synonomous.

God said, "Let there be light."

II

A Note on The Ectoplasm

What bids fair to be the greatest contribution ever made to the subject of spiritualism, and one which would free it from much ignorance and superstition, was the discovery by Dr. William J. Crawford of an unknown invisible force, which was projected from the body of the medium and resulted in table lifting or tilting without contact of hand or foot. This operation is known as "telekinesis" and up to the time of the discovery was supposed to be performed by spirits at the bidding of the medium. The force is said to consist of a living substance and has been designated "Ectoplasm." In Europe the scientist who has been giving most attention to this is Baron Von Schrenck-Notzing, a practising physician in Munich, who has just published the results of his years of work in "The Phenomena of Materialization."

Dr. Crawford's great addition to science was (1) that he proved that the power of the ectoplasms was applied through rods and cantilevers and obeyed other engineerings laws, and (2) that whenever the medium lifted a table weighing, let us say, twenty pounds, she gained exactly twenty pounds, just as if she had moved the table with her natural arm. Both experimenters discovered that there was a direct physical connection between the plasms and the body; that to touch it without permission caused pain and (the latter is hypothesis) amputation of large portions would cause death. (His books may be obtained from his publishers E. P. Dutton & Co., N. Y.)

Monsieur de Fleuriere, a French ecclesiastic, testifies of a sitting with Eva C. "After a relatively short period of waiting, some white patches, like drops of milk appeared on the medium's breast, disappearing and reappearing. Shortly afterward a white substance seemed to detach itself from her mouth or chin. It gradually assumed the shape of a hand. After it had withdrawn a little, it appeared again and stroked the hand of the observer (Commandant Dargot) and allowed itself to be touched by Mme. Bisson and myself. * * * we could touch this material and it gave the impression of a most, cool and somewhat resistant substance. No doubt the materialized products (outlines of faces, etc.) are made of this elementary stuff."

Significant among the facts discovered by Dr. Crawford was that the force could not move an object less than three nor more than five feet from the medium. A flash light will cause it to disolve very rapidly and if an arm or other object passes through the substance, the table falls.

In a review of these two books in the Book Review (N. Y. Times, July 2, 1922) Mr. Horace Green presents this rather naive explanation:

"Though the savants may not wish to express it in such terms, the following is possible: That the medium gives temporary, immaculate birth to fugitive parental matter without organic growth and not capable of permanent life, but nevertheless capable of immediate temporary formations subject to tremendous exertions of imagination and will power expressed by the medium herself or through the medium by others present.

"So much for the composition of the ectoplasmic matter. There remains the question which for cen-

turies has puzzled the world: Is the animating intelligence mortal or immortal? The spiritualists maintain that the intelligence controlling the action of the ectoplasm is the spirits of persons who have passed beyond. The latter are generally called "operators" or "controls." Psychic researchers, strictly speaking, attempt to explain the phenomena on chemical or physiological grounds. Obviously, the plasmic matter is the channel through which power is conveyed, and the plate on which photographs are developed.

* * *

"As to the resemblances of dead persons which occur in the midst of the ectoplasm, as shown in hundreds of Schrenck-Notzing photographs and those thrown on the screen by Sir Arthur, science appears to be on the verge of several **natural, as distinguished from supernatural,** explanations. And where two explanations are possible, why take refuge in the ghostly?

"Applying a priori reasoning, we find that in more than one instance in the midst of ectoplasm produced by the medium Linda G. there were observed faces of portraits recently seen by the medium at the Louvre. In cases where the medium is allowed to produce her own images, the camera usually shows whatever image is uppermost in the medium's conscious or unconscious mind; or if she is controlled by some one else present, her thoughts may be similarly affected. The emotional and therefore transparent, mother of the dead son visits the sooth-sayer. She would move heaven and earth to see the dead face again. She does actually see it in the midst of the ectoplasm with all the familiar de-

tails, even to the bullethole in the temple (because she knows he was hit in the head). This is neither imagination nor hallucination, but a case perhaps of thought photography, which produces on the sensitive ectoplasm an objective picture.

The Recapitulation

"To the lay intelligence it all comes down to this," concludes the reviewer; "Psychic science has discovered, and in the course of time may even harness to its use, a new and astounding force. It is just as incomprehensible, and no more incomprehensible, than the forces by which we are already surrounded and about which we have ceased to wonder—the volcano, radio, wireless telephone, fire, mesmerism, the growth of a plant, the birth of a human being. If these facts are proof of the Life Hereafter (and who shall say they are not?), then newly discovered psychic phenomena are an even further proof. Nature, cross-examined by science, comes forward as still another witness at the eternal trial of man's faith. Perhaps, as Swedenborg would have us believe, intellectual conviction is not possible, nor intended to be possible. The last barrier must be taken on belief, as of old."

During the early summer of this year (1922) a committee of 15 French physicians made an exhaustive set of experiments in Paris with Eva, the medium, and with respect to the ectoplasm, and reported their results negative. Dr. Joseph Jastrow, professor of psychology, of the University of Wisconsin, in an extended article on this particular subject in the New York Times of July 30, 1922,

relegates the phenomenon to trickery of some sort, possibly a form of clever regurgitation. He proves that the medium Eva C. is the same person as Marthe Berand, who several years ago, was detected in vulgar fraud in seances in Algiers.

While the character of this force is still unsolved, it is an established fact that such a force exists and may be exercised by certain persons who have a definitely developed psychic power. It certainly is more marked in some than in others. Whether it will partake of the nature of electric vibrations, or of a plasmic substance, which may be subject to chemical analysis is hard to say. Both theories are possible. There may be two distinct forms of this force or possibly a combination of the two.

The law of physics will eventually clear up the question beyond all doubt. The fact that this force has been transferred to the realm of physical law, however, sounds the death knell of the spiritistic thesis.

Science has acknowledged the existence of this force and demonstrates that it emanates from the personality of the medium and is not the result of discarnate spirits.

CHAPTER X

BIBLIOGRAPHY AND REVIEW

It is not an easy task to present a helpful bibliography, because a list of books on the subject of Spiritualism, published in the last two or three years alone, would offer a confusing array. As I have stated before I do not intend this book to cover more than a single aspect of the spiritualistic field and I shall try to confine names of suggested books and also extracts that will be enlightening in that direction.

I am very much in sympathy with the statement of John Palmer Gavit, who, in reviewing eight books on this subject in "The Evening Post Literary Review" (N. Y. Feb. 5th 1921) says:

"The difficulty with a candid examination or review of any of these books lies in the point of view of the reviewer. To one who scorns the whole business, any concession to it, any suggestion that anywhere amid the chaff there may be a grain of wheat, is impossible. To one disposed to discriminate, to admit the possible existence of such a grain, it is vital to know at first-hand a great deal more than type can show about circumstances, conditions, personal equations. Only in Whately Smith's book is there visible that open mind which is fearlessly receptive of facts."

He shows a very keen inner comprehension of the subject by his further analysis, in which is revealed

a clear vision and an utter absence of bias. Would that all reviewers possessed this rare quality. He writes:

"At the last this whole subject is not a question of faith or disbelief, but of fact—however difficult and however beclouded by emotion may be the verification or disproof. Not that mental attitude is unimportant. If there be ghosts, dependent upon the subtle vibrations of the natural force that we call "thought" to get their messages "across," it might indeed be that receptiveness of mind would favor, disbelief and hostility inhibit, any communication at all. Paul in one of his letters to the Corinthians said just that: "The natural man perceiveth not the things of the spirit; they are foolishness unto him; neither can he know them—because they are spiritually discerned."

"But no intensity of faith can produce a ghost that does not exist. No unbelief, however vociferated, can destroy one that does. In the last analysis the ghost must abide this test: If he is not in his place in the whole sequence of the facts, and the real laws, known and to be known, of nature, he is nothing. If he is not real—as real in the same sense as sunlight or electricity, color, perfume, or music—he must avaunt.

"Hitherto all this business has been left too much to the credulous, obsessed by the "will-to-believe";—devotees and tragic mourners eager to swallow any old thing in the way of argument, assertion, and pseudo-evidence if only it confirms their superstitions or comforts their griefs; and to the equally credulous, obsessed by the will-to-disbelieve;—scoffers earnest and flippant, eager to swallow any

old thing in the negative if only it be sufficiently downright and denunciatory in support of their incomprehensible desire that there shall be no such thing as immortality. Until a recent time the whole question has been relegated, like religion, to a domain which "practice" folk left to the priest and the theologian; or, like black magic, to the fakir and the charlatan, under a taboo of which the respectable spoke only in whispers. There was a great gulf between "physical" and "spiritual." And "spiritual" was beyond the ken of the everyday mind; outside the jurisdiction of the laws of gravitation and the multiplication table. . . . "supernatural."

"Every school boy knows now that there is no such thing as "supernatural." The last word of discovery in physical science has done away with "inert matter." There isn't any such thing. We know, apparently beyond dispute, that every atom in the universe is a sizzling centre of inconceivable activity . . . spiritual! The conception of the Almighty, of Cosmic Consciousness, the Absolute of the meta-physician, the Idea of Plato, the "God Is All" of the Christian Scientist, the Over-Soul of the transcendentalist—are being stated in the terms of "cold science" by the electrophysicist. Professor Langmuir, perhaps the greatest mind we have in the field of what might be called ultra-electricity, from the great research laboratory of the General Electric Company, has put forth as the result of purely "physical" experimentation a revolutionary theory of the nature of matter which the intelligent spiritualist (if one may be permitted that extraordinary phrase) can take over whole. The boundaries between the jurisdictions of the chemist, the electro-physicist, the biologist, the philosopher, and

the theologian—between science and real religion—have been blown away with the fogs of a thousand blind and foolish yesteryears.

"The Law of Psychic Phenomena," by Thomas Jay Hudson, A. C. McClurg & Co., Chicago.

We have made one or two references to this book in the previous chapters. Their character should be sufficient to inspire everyone interested in our branch of the subject to a further and full reading of the book. I did not come across this volume until this book was practically finished and it has been most difficult not to quote a great deal, as the author is deeply in sympathy with the healing ministry as performed by Jesus. He has four chapters on that subject alone, entitled "The Physical Manifestations and Philosophy of Christ" (two chapters); "The Spiritual Philosophy of Christ" and "The Mission of Christ." This section will provide much food for study and meditation.

I present therefore but a few extracts which will shed light on our present consideration. His final chapter is given over to a very lucid explanation of the operation of the objective and subjective (or subconscious) minds. He tells of the marvelous memory of the latter, showing that nothing is forgotten. He also shows that it **never sleeps.** He was one of the first ones to note that the moral tone of the subjective mind is always elevated. Evil or wicked deeds are repugnant to it, and it is always seeking higher levels. This is the mind which has control of the functions and sensations of the body.

Several of his most effective statements follow:

Faith the Great Necessity

"It is that by the practice of each of the various systems of psycho-therapeutics we find that the most marvelous cures are effected, and are again reminded of the words of Paracelsus: "Whether the object of your faith be real or false, you will nevertheless obtain the same effects."

"This brings us to the discussion of the essential mental condition prerequisite to the success of every experiment in psycho-therapeutics—faith.

"That faith is the essential prerequisite to the successful exercise of psychic power is a proposition which has received the sanction of the concurrent experience of all the ages. Christ himself did not hesitate to acknowledge his inability to heal the sick in the absence of that condition precedent, which he held to be essential, not only to the enjoyment of the blessings which he so freely bestowed in this world, but to the attainment of eternal life. "Oh, ye of little faith," was his reproof to his followers when they returned to Him and announced the decrease of their powers to heal the sick; thus proving that He regarded faith as an essential element of success, not only in the patient, but in the healer also.

"If the Great Healer thus acknowledged a limitation of his powers, how can we, his humble followers, hope to transcend the immutable law by which he was governed?

"Why is it that our belief has anything to do with the exercise of the healing power?" is a question often asked. To this the obvious and only reply is that the healing power, being a mental, or psychic, force, is necessarily governed by mental conditions.

Just why faith is the necessary mental attitude of the patient can never be answered until we are able to fathom the ultimate cause of all things. The experience of all the ages shows it to be a fact, and we must accept it as such, and content ourselves with an effort to ascertain its relations to other facts, and, if possible, to define its limitations and ascertain the means of commanding it at will.

"It is safe to say that the statement of the fact under consideration has done more to retard the progress of the science of psychic healing than all other things combined. The sceptic at once concludes that, whatever good the system may do to credulous people, it can never be of benefit to him, because he "does not believe in such things." And it is just here that the mistake is made—a mistake that is most natural in the present state of psychic knowledge, and one that is all but universal. It consists in the assumption that the faith of the objective mind has anything to do with the requisite mental attitude. The reader is again requested to call to mind the fundamental propositions of the hypothesis under discussion, namely, the dual personality and the power of suggestion.

"It follows from the propositions of our hypothesis, which need not be here repeated at length, that the subjective mind of an individual is as amenable to control by the suggestions of his own objective mind as it is by the suggestions of another. The law is the same. It follows that, whatever may be the objective belief of the patient, if he will assume to have faith, actively or passively, the subjective mind will be controlled by the suggestion, and the desired result will follow.

"The faith required for therapeutic purposes is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind. And this is why it is that, under all systems of mental therapeutics, the perfect passivity of the patient is insisted upon as the first essential condition. Of course, it is desirable to secure the concurrent faith both of the objective and subjective minds; but it is not essential, if the patient will in good faith make the necessary auto-suggestion, as above mentioned, either in words, or by submitting passively to the suggestions of the healer.

Character of the Psychic Force

"The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects.

* * *

"It must be acknowledged by all who have witnessed, under test conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact, and that this force, whatever it is, or from whatever source it emanates, possesses intelligence, oftentimes to a remarkable degree. Now, this intelligent force either emanates from the spirits of the dead, or it does not. If it does not, it necessarily follows that it emanates from the living. That this last supposition is the true one is evidenced by many of the characteristics of the intelligence it manifests, among which the following are prominent:

"It is essentially a human intelligence, and neither rises above nor sinks below the ordinary intelligence of humanity.

"The intelligence is always on a level with that of the medium through whom it manifests itself. That is, it never rises so far above that of the medium as to preclude the possibility of its having its origin in the medium's subjective mind. That it often rises above the medium's known objective intelligence, is well known and admitted. But we have already seen what remarkable powers the subjective mind possesses in certain lines of intellectual activity, and with what limitations it is hedged about; and we find that the intellectual feats of mediums possess all the characteristics belonging to subjective intelligence—the same wonderful powers, and the same limitations. That so-called spirit communications always correspond to the nature of the medium's mind and character, and are limited by his capacity, is admitted by all the ablest writers on spiritism; and their greatest ingenuity is taxed to account for the fact. Alleged communications from the greatest philosophers who have gone before, amount to the merest twaddle when filtered through an ignorant medium.

Mediums Often Not Consciously Dishonest

"In strict justice to professional mediums, who as a class have been brought into disrepute by the fraudulent practices of some of their number, it must be said that the detection of a medium in fraudulent practices does not per se prove that he was consciously guilty; for it is an undoubted fact that when a medium is unconscious, and his subjective mind is in control, it often acts capriciously, and presumably fraudulent practices might be indulged in without the objective knowledge or con-

sent of the medium. Therefore, until the laws governing the subject-matter are better understood, we should extend the broadest charity over the professional medium, except in cases where it is discovered that the paraphernalia necessary for the perpetration of fraud have been prepared by the medium in advance."

* * *

"There is no system of religious belief which is so thoroughly fortified by facts as that of spiritism, when its phenomena are viewed from the standpoint of the investigator who is unacquainted with the latest scientific discoveries in the domain of experimental psychology. But with that knowledge in possession, the evidential value of the phenomena of spiritism is vastly depreciated, and the high character of the medium for truth and sincerity loses all its weight as a factor in the case."

Dangers of Mediumship

"It is undeniable that the tendency of mediumship is to unhinge the mind, to destroy the mental balance, and often to produce the worst forms of insanity. And it is noticeable that the more thoroughly sincere the medium is in his belief in the genuineness of his power to evoke the spirits of the dead, the greater is the tendency to insanity. The reason is obvious. If he sincerely believes himself to be under the control of an extraneous power, he yields implicit obedience to that power; especially if it assumes to be a superior mentality, as it generally does. Instead of assuming control of the power, he allows it to control him. As a matter of course, he is ignorant of the laws pertaining to it. He is ignorant of the fact that the force which controls him

resides within himself, and is not a superior being commissioned from Heaven to convey a message from the Source of all knowledge. He is dazed by its wonderful exhibitions of superior intelligence, is captivated by its eloquence, and awed by its assumption of authority. In short, he knows nothing of its source, or the limitations of its powers of reasoning. The result is that he yields implicit obedience to its guidance in all things. His reason has abdicated its throne and abandoned its functions, and he is at the mercy of his subjective mind, which, in turn, is controlled by the false suggestions of his own disorganized and subjugated objective intelligence. His physical degeneracy keeps pace with his mental decline, his whole nervous system is prostrated by excessive exercise of subjective power, and too frequently the end is acute mania of drivelling imbecility."

Some of the Powers of an Adept

"The Oriental adepts claim that they have learned much more of the laws of nature than is dreamed of in Occidental philosophy. Doubtless they have, if half the stories we hear of them are true. They have learned to produce phenomena which far transcend anything done by our spirit mediums. Moreover, they have learned the true source of the power, and they do not ascribe it to spirits of the dead. Said one of them, in my hearing: "I have often been asked the question, 'What is an adept?' An adept is a spirit medium who knows that the power to produce his phenomena resides within himself, and who possesses the intelligence and power to control and direct it." This is the exact truth in a nutshell.

Recognition of the Power

"This is a power which transcends reason, and is independent of induction. Instances of its development might be multiplied indefinitely, but it is not necessary in this connection to enlarge upon a fact which will receive the instant assent of the intelligent reader when his attention is called to it. In this objective existence of ours, trammeled as is the human soul of its fleshly tabernacle, it is comparatively rare that conditions are favorable to the development of the phenomena. But enough is known to warrant the conclusion that when the soul is released from its objective environment it will be enabled to perceive all the laws of its being, to "see God as he is," but the perception of the laws which he has instituted. It is the knowledge of this power which demonstrates our true relationship to God, which confers the warranty of our right to the title of "sons of God," and confirms our inheritance of our rightful share of his attributes and powers—our heirship of God, our joint heirship with Jesus Christ.

"It was this power of perception of truth without the necessity of resorting to the slow and laborious processes of induction that enabled Christ to divine the whole law of mental therapeutics. Science, after nineteen hundred years of induction, has demonstrated the fact that he perceived the whole law and applied it with scientific accuracy. The most marvelous part of it all is that the account of it has been preserved and transmitted with such fidelity of scientific detail."

* * *

"The whole life of Christ is an illustration of the fact that he knew the law, and, knowing it, employed

his subjective powers in their legitimate domain, and never suffered Himself to be tempted to allow them to usurp the throne of reason."

His Conclusion

"It is also believed that whoever so applies those propositions will arrive at the same conclusions to which I have come; namely, that there is no valid evidence, in any of the phenomena of so-called spiritism, that the spirits of the dead have any part in their production. On the contrary, as it seems to me, the evidence all points in the opposite direction. I refer, of course, solely to those phenomena which are produced through so-called spirit mediums. If there is any communication to be had with the denizens of the other shore, it is certainly not through them. I have reluctantly arrived at this conclusion. It would be pleasant to believe otherwise, but I have sought in vain for evidence which would warrant me in doing so.

"In abandoning all hope of obtaining valid evidence of the ability of disembodied spirits to hold intercourse with the living through the intervention of spirit mediums, I do not for a moment yield my hope, or my convictions, of a life beyond the grave. On the contrary, the very powers which are evoked in the production of the phenomena constitute one of the strongest links in the chain of evidence going to show that man possesses within him. self an entity which does not depend for its existence upon the continued life of the body."

"Psychic Tendencies of To-day" by A. W. Martin, D. Appleton & Co.

Spirits not Necessarily a Source of Mysterious Phenomena

"No genuinely scientific investigator in our day would think of attributing to spirit-agency the occurrence of a mysterious phenomenon which his formula had failed to explain, albeit that Newton and other celebrities in the scientific world had done so. When Kepler discovered that the planets move in an ellipse and not in a circle he was wholly at a loss to account for the strange phenomenon. Accordingly he concluded that some supernatural agency must be responsible for this strange and unintelligible planetary motion. Each of the planets he solemnly declared, is attended by an angel who personally conducts it on its elliptical tour. But one day the law of gravitation became more fully understood and it was found altogether adequate to explain the mysterious movement. And so the guiding angels were dismissed. Is it unreasonable to anticipate a possible corresponding dismissal of the good spirits that are now said to be the source of many a psychic phenomenon? The sciences of medicine and psychology have enabled us to dispose of evil spirits as the causes of disease and insanity. And this good riddance should be remembered when seeking explanation for those psychic phenomena that still await possible elucidation in terms of psycho-physics, a science that has not yet emerged from its infancy."

The Physical Phenomena of Spiritualism," by Hereward Carrington, The Universities Publishing Co., N. Y.

Right of Science to Investigate

"Unless we are omniscient, and know all the laws of nature, we cannot say what is possible and what is not. What the masses think, in these matters, is of no consequence, since we know that the crowd is always behind the times in its knowledge and beliefs, so that the whole question is merely one of facts, which should be capable of scientific proof or disproof; it is at least entitled to scientific investigation.

This book is very valuable as it sets forth fearlessly and explains all of the various fraudulent means by which professional mediums have duped the credulous for many generations.

—o—

"Man's Unconscious Spirit" by Wilfred Lay, Dodd, Meade & Co.

A splendidly written book, especially for students. The author presents his position in the first extract we give and also tells us most convincingly the reason for many of our fears and joys.

The Character of the Medium

"Ordinarily, however, we lead mentally a comparatively irregular existence, stirred to action by motives partially accounted for and by blind instincts and compulsions. The thesis of this book is that all so-called communications, instead of being from a conscious control by another personality, physically

separate from the medium, are in reality from an unconscious control by a secondary or subsidiary personality of the medium himself or herself. In the average man or woman leading a reasonably extraversional existence, the unconscious wishes do not have the opportunity to become compressed into other subsidiary personalities."

Mr. Lay also quotes Mr. Hill on this aspect and presents this illuminating extract:—

"Another spiritistic writer who better understands the scientific requirements of the situation is Mr. J. Arthur Hill, who in his "Spiritualism," (pp. 127, 128) says: "One of the principal difficulties in the way of admitting an element of supernormality—whether telepathy, clairvoyance or communication from the dead—is the unknown reach of subliminal memory * * * Great care is necessary as to what we say to sensitives who are helping us in experimentation, also close knowledge of their lives, their reading, their association in order to estimate the probability or improbability of this or that piece of knowledge ever having reached them through normal channels." This is the proper attitude but it is not strong enough, due probably to the writer being unacquainted with the extreme reach of the psychoanalytic sounding line which, as I have elsewhere mentioned, has brought up memories after thirty years of oblivion and made them live with dramatic vividness in the consciousness of the person being analyzed.

Triviality of Messages

"A word should be added about the quality of the content of the spiritistic messages. Not only are

they trivial and without the remotest resemblance to the grandeur of thought of the bibles of the world which contain the phantasy of the races backed by the claim of authoritative inspiration; not only have they in every instance failed to give what would be the most desired by humans, and have besides criticized the questioners for wanting it; not only do they represent in general the worst utterances of the medium's unconscious mind, where the "inspired" writings of all nations and races have given the best expression to the everlasting urge; but it is possible in these spiritistic communications to detect the mercenary, the quibling, the fencing, the indirection of a wild attempt to guess out what will please the hearer, without any attempt whatever to gain true breadth of vision and nobility of thought.

* * *

"Besides the trivial, ignoble and otherwise repellent content of the volume after volume of collected utterances of mediums, the spiritists themselves warn against bad or dangerous messages. But we should be no more surprised or terrified by the evil that comes out of the unconscious via the medium than that which comes into the consciousness of the world in daily acts of violence and hate, if only they both be recognized as coming from exactly the same source. If, on the other hand, we were forced to believe that the "bad" messages were caused by "evil spirits," we should certainly be unhappily situated; we should be in a fair way to become terrorized by the thought of what would happen if the evil ones gained the upper hand in ourselves or in the world at large.

"The "evil" messages are however only an object of pity and ridicule when they are recognized as merely

the dejecta of an individual's unconscious mind, and no more important for human welfare, or able to do it harm than the ashes dropping from a grate. If, then, the ouija board and the crystal and the other paraphernalia tap the lower levels of a single person's unconscious, the dregs therefrom issuing are to be regarded only as curiosities and of no vital import unless they accumulate like rubbish and cause disease. Only if we attribute to these "messages," be they comforting or distressing, an origin in a mysterious "spirit" world will they appear to us as having any importance or power over our lives. But the attributing of any sort of power to the stratum of mind producing these results would be most illogical in itself, even if there were not other much more valid reasons, mentioned elsewhere in this volume, for turning from these products of the mind's lower levels to others much more valuable and constructive."

———o———

"The Foundations of Spiritualism," by W. Whately Smith, E. P. Dutton & Co.

Nearly all of the reviewers have commented very favorably upon this book. It is not long, nor involved and might be called an excellent book for a beginner. Not that it is primary but it sets forth the various processes of formation very clearly. One reviewer in speaking of a number of books says: "Only in Whately Smith's book is there visible that open mind which is fearlessly receptive to facts." No student or investigator could be paid a higher compliment.

More Knowledge of Psychology Necessary

After a presentation of the phenomena of alleged communications the author says:—

"In fact, the true case against the spiritistic hypothesis is simply that our knowledge of abnormal psychology is not, at present, extensive enough to admit of our assigning definite limits to what can be achieved by the incarnate mind under suitable conditions, and that, until we are in a position to do so with reasonable precision, we cannot possibly say that any particular feat is beyond its powers and therefore necessarily due to the intervention of discarnate intelligences.

Whately Smith's Conclusions

"The difficulties of interpreting the matter obtained from mediumistic sources are so great that, even if the spiritistic hypothesis is correct, the informative value of the messages received is negligible.

"Our final opinion of the value of specifically "Spiritualistic" doctrine must be the product of these two conclusions; and, if even their approximate correctness be admitted, there can be no doubt that the phenomenal basis of Spiritualism affords no scientific warrant for the erection of the massive religio-philosophical superstructure which certain uncritical enthusiasts seek to build upon it.

* * *

"Cases are by no means uncommon in which the "Spirit" can be proved to have been no more than a subliminal impersonation which, in slightly different circumstances, would indubitably have been accepted at its own valuation.

"The ordinary person who is "convinced" of the truth of Spiritualistic claims is commonly so convinced by the simpler types of first-hand evidence, and these are quite valueless in the light of instructed criticism. Any indication of supernormal powers on the part of a medium is sufficient for most people, who are commonly guilty of the most astounding illogicalities. Such persons will frequently develop automatic faculties in themselves, and I have known cases where people have directed their whole lives by the instructions thus automatically obtained. The crass folly and grave danger of such a course needs no emphasis from me.

"I consider, therefore, that it is impossible to deprecate too strongly promiscuous dabbling in psychical matters by uninstructed persons, especially those of strong emotional tendency. It is true that those who talk glibly of the thousands of people now in asylums for the mentally deranged on account of their Spiritualistic practices speak foolishly and without knowledge. But even such extreme cases are not unknown, and uncritical excursions into Spiritualism are seldom likely to prove beneficial.

* * *

"But in deprecating Spiritualism it is important to do so on the right grounds. Wholesale denial of the facts merely displays ignorance of the subject, and it would be equally ill-advised to denounce as religiously heretical views which should more properly be characterized as scientificaly unsubstantiated.

"The whole matter reduces itself to this, that the subject is one which should be dealt with exclusively by the expert and not by the amateur. If there were no Spiritualists, we, who are trying to study dis-

passionately the intricate problems concerned, would not have to contend with the mass of ignorant prejudice which the cruder excesses of the former, not unnaturally, excite in the minds of the public, who are commonly incapable of so much as discriminating between scientific research and quasi-religious propaganda.

"Spiritualism is, therefore, to be deprecated because of the scientific immaturity of the whole subject, the great difficulties connected with it, the unfortunate tendency of Spiritualists to indulge in unwarrantable, and sometimes heterodox extrapolations from the facts, and the ever-present danger that their uninstructed adherents should accept as inspired Revelation matter which is really no more than the product of incarnate subliminal activities."

SOMEWHERE

By Julia Caroline Ripley Dorr

How can I cease to pray for thee?—Somewhere
In God's great universe thou art today;
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim,
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear,
Poor, human words of blessing, will I pray,
Oh! true, brave heart, God bless thee, wheresoe'r
In His great universe thou art today.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a presence as I prayed,
Lo! it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death we know,
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "Thereis no such!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross,"
He smiled: "There is no such"

"Yet our beloved seems so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are,"
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander, far away?"
He smiled: "Abide in ME."

ROSSITER W. RAYMOND.

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